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GÖTHENBURG, SWEDEN, MUSEUM.
ETNOGRAFISKA MUSEET.
ETNOLOGISKA
STUDIER

5



1937

Utgivare:

Fil. dr. WALTER KAUDERN
INTENDENT VID GÖTEBORGS MUSEUM, ETNOGRAFISKA AVDELNINGEN

Etnologiska Studier.

Edited and published by Dr. Walter Kaudern.

Published twice a year. Annual subscription kr. 15:—. Orders to Dr Walter Kaudern, Gothenburg Ethnographical Museum, Göteborg (Sweden).

Ethnological Studies 1, Göteborg 1935. Contents:

Walter Kaudern, Notes on plaited anklets in Central Celebes (with 14 figures), pp. 5—25.
Stig Rydén, Skalpierung bei den Tobaindianern (with 2 figures), pp. 26—34.
Henry Wassén, Notes on Southern Groups of Choco Indians in Colombia (with 40 figures), pp. 35—182.

Ethnological Studies 2, Göteborg 1936. Contents:

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» Pfeil- und Fischgift aus Kolumbien und Ekuador (with 1 figure), pp. 15—29.
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Rafael Karsten, Arrow-poisons and narcotics in Western Amazonas, pp. 68—77.
Walter Kaudern, Notes on plaited anklets in Central Celebes 2 (with 2 figures), pp. 78—83.

Ethnological Studies 3, Göteborg 1936. Contents:

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C. G. Santesson and *Henry Wassén*, Some Observations on South American Arrow-poisons and Narcotics, pp. 330—358.

Ethnological Studies 4, Göteborg 1937. Contents:

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Walter Kaudern, Anthropological Notes from Celebes (with 5 coloured plates, 29 figures and 4 maps), pp. 84—127.

ETHNOLOGICAL STUDIES

5



1937

Edited and published by
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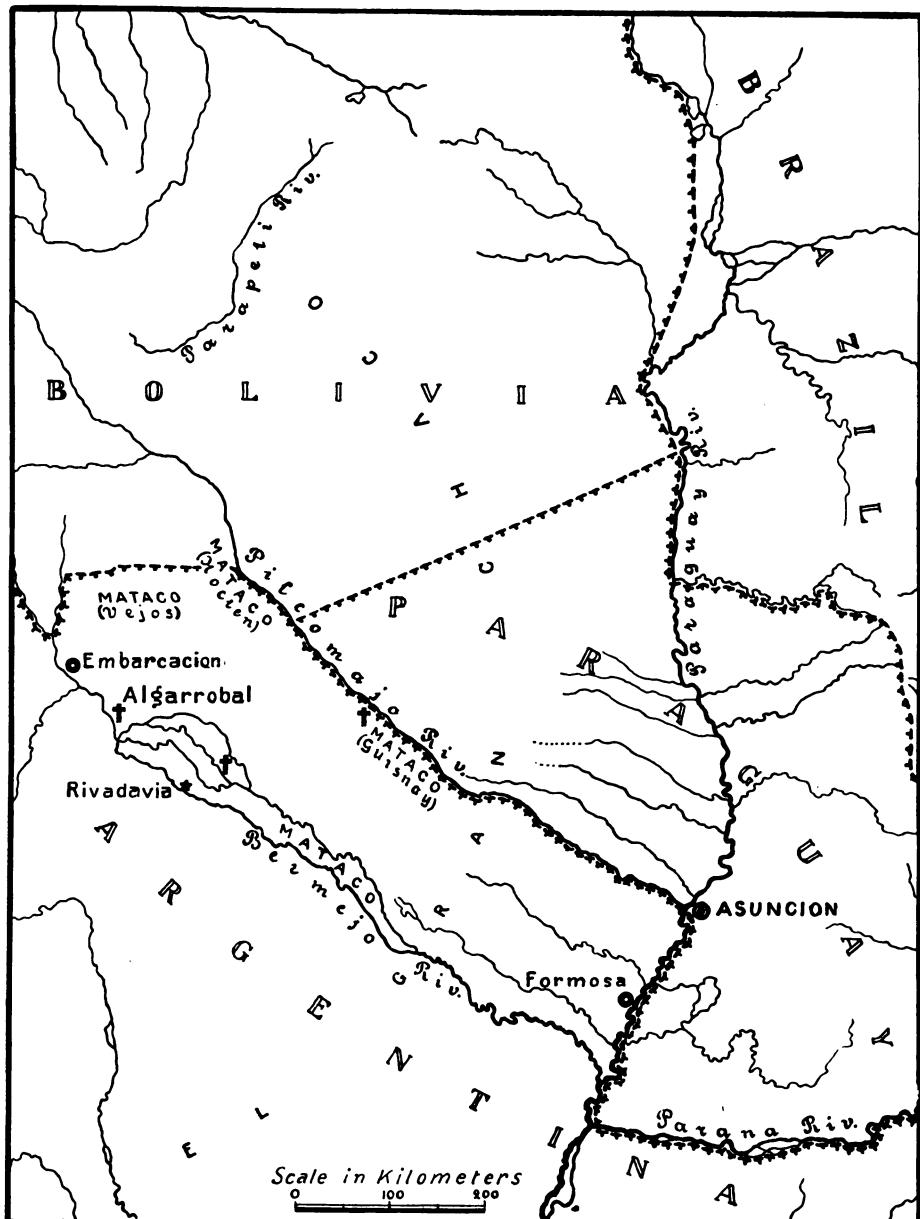
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**Mataco — English and English — Mataco
Dictionary**
(with grammatical notes)

by
The Rev. R. J. Hunt, F. R. A. I.
of the
South American Missionary Society

P R E F A C E

The words gathered together in this dictionary, and the principles of grammar outlined in my introduction, belong to the Matacos living on the banks of the River Bermejo, some thirty miles from the Argentine town of Embarcación. I venture to think that it represents a fairly central position of the tribe as it was distributed say a hundred years ago, when they were very much more numerous than to-day. To the south stretches the Chaco Austral, where along the river, in the grassy plains, and at the foot-hills of the Andes, thousands of Matacos (also called Mataguayos) eked out a precarious existence before civilisation advanced into the district. Up the Bermejo as far as the present city of Oran, many villages of considerable size were noted by the early missionaries before the year 1800. Along the borders of the Western Chaco into Bolivia, where the members of the same tribe were called Nocten or Octenai by their Chiriguano neighbours, there existed numerous families, sadly reduced in numbers but still existing. At suitable places in the Chaco Central, between the two rivers, a considerable population thrived on wild game and edible fruits and roots: these were known as Monteraces or Foresters. Then along the Argentine bank of the Pilcomayo several hundred vil-



Sketch-Map of El Gran Chaco. The sign † indicates station of the South American Missionary Society.

lages of varying size were to be found. The lower reaches of both the Bermejo and Pilcomayo seem always to have been occupied by Tobas. Today it is doubtful if there are more than 20,000 Matacos in the Chaco.

Our Mission Station of Algarrobal took shape about 1915, and in the course of the next fifteen years attracted people from all these various districts. Dialects varied, different words existed in the clans, but there seemed to be no great difficulty in making themselves mutually understood. There was, however, no advantage to be gained by mixing up several dialects, and the so-called Vejoz or Wej-wos (a name of contempt) was carefully studied and its words collected, so that as far as can be the present vocabulary is free from mixture. Translations were made from the Bible and Prayer Book and all the religious services were conducted in this dialect, but, I believe, some slight adjustments have been made in the services among the Matacos of the Pilcomayo river. But it was noteworthy that evangelists trained on the Bermejo Station got to work straight away among the clansmen of the Pilcomayo. I conclude, therefore, that this vocabulary is really representative of the one-time wide-spread and numerous tribe of Mataco Indians, of whom many authors have written ethnological details.

To my colleagues in the Mission, who are still carrying on the successful work, and to Dr. W. Kaudern, Director of the Gothenburg Ethnographical Museum, who is kindly publishing this work, I should like to tender my warmest thanks. I am specially grateful to my colleague, Mr. J. Arnott, and to Dr. Stig Rydén for reading the proofs and attending to the details of this publication.

R. J. Hunt.

Hardington Mandeville Rectory,
Yeovil, Somerset, England.
December 1936.

INTRODUCTION

Construction of the language

The following rough and ready notes aim at giving the student a clear though sketchy outline of this primitive Chaco language.

Language starts with the sentence, not with the isolated word. The cadence of the sentence is quite as important as the accent of a particular word, which may even change its stress to suit the rhythm of the sentence. Natives cultivate easy-flowing speech, and, among other devices, words open out to receive additional matter between stem and termination, e. g. *wo yai a husek eth a* = do ye your minds other do, i. e. repent.

Emphasis determines to a great extent the allocation of words in a sentence. As the accent falls on the first syllable of our baby words »dadda» and »mamma», so in the sentence the stress falls on the first word; noun or verb may be stressed by change of position, thus *mitsi i-lin*, cat it swims; *i-lin mitsi*, it swims cat. The child's method of reduplication plays its part, as *i-lin*, *mitsi i-lin*, it swims, cat it swims.

To know what the native mind considers primary is essential, so as to give it the first place in the order of the sentence; thus, the owner precedes his possession, the subject precedes its action, the predicate precedes its object.

To go a step further, what takes first rank in native thought? The answer is found in the words of the language that have been most highly developed or simplified by constant use. Apart from persons, the topics of conversation possible to the savage are confined chiefly to natural objects which meet him at every turn of his daily life. These

Nature Words together with the names of the few implements and appliances of their meagre culture take first place, and around these Absolute Nouns the other words of the language find their place as dependent or attributive terms.

The Possessive Noun (the owner) precedes the Dependent Noun (thing owned), which is the English order, as, *hino le-chinij*, man his brother. For emphasis the order is reversed, thus, *aitaj le-kwe atsina*, painful-is her-hand woman.

The Adjective, as an attributive word, follows the noun to which it belongs, connected by the concordant particle *ta* or *taj*, *atsina taj is*, woman that is good. When the order is reversed an affirmation is made and the adjective changes from a mere attribute to a predicate, *is atsina*, good is woman.

The Verb, like the adjective, is an attributive word and bears a similar relation to the noun, but its scope is wider, especially the transitive verb which passes to an object. Used relatively adjective and verb are alike, e. g. *hino taj is*, man that good; *hino ta yek*, man that goes. Naturally, subject precedes and the object follows the verb, as, *hino i-chate le-wet*, man he-reaches his-house. Here also change of position secures emphasis to the verb, thus (ordinary), *waj ihi*, water dwells, i. e. there is water in the vessel; *ihi waj*, dwells water, i. e. the object is in the water. Adverbs frequently occupy the emphatic position, as *kamaj waj ihi lehi*, still water dwells in vessel.

This question of the position of a word in a sentence is of paramount importance, as in ordinary conversation it is most essential to get the first word which defines its subject. The subject is named, and often not referred to again, while details are added and embellished.

The alphabet

The vowels and diphthongs required are:— a, e, i, o, u; ai, oi, au. These are pronounced as in Spanish. The accented vowel ä approximates to the sound heard in the English words *fall*, *not*, *pond*.

The following consonants are required:— ch, fw, h, j, jw, k, kw, kh, l, m, n, ñ, p, s, t, ts, th, w, y. These with few exception (which are noted) follow the English pronunciation.

- ch as in church
- h aspirated as in English
- j, ñ as in Spanish
- kh corresponds to sound in inkhorn
- th as the Welsh ll i. e. thl, sound heard in "*path lay*
before us."
- ts as in nuts
- t'h, t-h both letters pronounced as in cart-horse

When final the letters jw, fw, kw, sound like the simple letters j, f, k, (the aspirated w being scarcely heard), but when a vowel follows, the w-sound is clearly heard as in *tujwen* or *tufwen*, they eat, *yokwe*, he says to, in contrast with *tujw* or *tufw*, he eats, *yokw*, he says.

The following letters are unnecessary:— b, c, d, g, q, ng, r, rr, ll, v, x, z.

In some few words the initial letters k, p, t, are said with a jerk or click heard in *kefwi*, soft, *pohi*, shut, *tuye*, care for: the letter is as it were half-pronounced. Before the letter n in some words there is a break in the voice as in *ho'nat*, earth, *atsi'na*, woman, the effect is like a strong aspirate or a doubling of the letter thus *hohnat* or *honnat*, earth, or almost *atsintna*, woman. These and other peculiarities of pronunciation must be heard in order to imitate them perfectly.

The lighter sounds ts, fw, th, (often preferred by women), correspond to ch, jw, l, (frequently used by men), and are accordingly interchangeable as in *tsona* or *chona*, deer; *if-wala* or *ijwala*, sun; *hinoth* or *hinol*, men.

The article

There is no article in the language, but forms of the pronoun *hape*, person or object referred to, has something of the use of the definite article as in *hap waj*, the water.

The noun

Nouns fall into three classes: Absolute, Dependent, and Verbal.

(a) The Absolute Nouns are those that are not directly related to a person or object, such as the names of natural objects, and are for the most part simple in form and inflected only for number.

(b) The Dependent Nouns are related to persons or things and comprise (1) terms of kinship, (2) members of the body and parts of objects, (3) common articles of man's art. These cannot be used without an accompanying prefix denoting the owner, as *o-wuk*, my master.

(c) Verbal Nouns express the state or action of the verb and are inflected for number and pronominal relationship.

Gender.

Grammatical gender does not exist in the language. All nouns are common requiring no laws of concordance between nouns and other parts of speech.

Number.

Some nouns have but the one form for both singular and plural numbers. The plural number is formed in various ways. 1) By adding *s* or *es*, as *pule*, pl. *pules*, cloud; *wet*, pl. *wetes*, place. (2) By changing final *j* to *s* or *his*, as *fwuj*, pl. *fwus*, finger; *nisaj*, pl. *nisahis*, sandal. (3) By suffix *les*, as *chita*, pl. *chitales*, sister. (4) By word *thayes*, as *mawo*, pl. *mawo-thayes*, fox. (5) By suffix *l* or *el*, as *hino*, pl. *hinal*, man; *tham*, he, pl. *thamel*, they. (6) By addition of vowel, as *niyat*, pl. *niyate*, chief; or by change of construction from close to open form as *husek*, pl. *huse*, mind.

Possession.

Dependent and Verbal Nouns bear prefixes to denote possession, which fall into various categories.

1. Regular Nouns with consonant-stems.

Wet, house, place, pl. *wetes*.

<i>o-wet</i>	my house	<i>o-wet</i>	our house
<i>a-wet</i>	thy house	<i>a-wet</i>	your house
<i>le-wet</i>	his, her, its house	<i>le-wet</i>	their house

2. The TH-Nouns with vowel-stems.

Thamet, word, pl. *tham'tes*.

<i>o-th-amet</i>	my word	<i>o-th-amet</i>	our word
<i>amet</i>	thy word	<i>amet</i>	your word
<i>th-amet</i>	his, her word	<i>th-amet</i>	their word

3. The T-Nouns with vowel-stems.

Totle, heart

<i>o-t-otle</i>	my heart	<i>o-t-otle</i>	our heart
<i>otle</i>	thy heart	<i>otle</i>	your heart
<i>t-otle</i>	his, her, its h.	<i>t-otle</i>	their heart

The verb

Verbs belong to three classes

- (a) Neuter or intransitive as *yek*, go; *ma*, sleep.
- (b) Active or transitive as *chaj*, bring; *chote*, help.
- (c) Reflexive or reciprocal as *thai-humin*, love self; *humin-tham-chen*, love one another.

Number.

The plural number of verbs is a form of word that expresses two or more actions. The agent or agents is a secondary consideration. It may, therefore, be laid down as a general rule that in intransitive verbs the plural forms indicate plurality of subjects as *yek*, he goes, *yekhen*, they go; and in transitive verbs plurality of objects as *yisit*, he cuts it, *yis'ten*, he cuts them.

There are several ways of forming the plural.

- (1) By the suffix *hen* or *en* as *chote*, pl. *chote-hen*, help.
- (2) By addition of *che*, *kwe*, *mche* as *ton-pa*, pl. *tonche-pa*, draw out; *nu-pe*, pl. *nukwe-pe*, pass, excel; *wenho*, pl. *wenhomche*, give.
- (3) By change of singular *thi* to plural *ta* as *chum-thi*, one working, *chum-ta*, many working.
- (4) In 2nd. person by suffix *ai* or *yai* as *ma*, go thou, *ma-yai*, go ye.

Conjugations.

By inflection the verbs are divided into three classes, which correspond to the Regular, TH, and T Nouns.

1. Regular verbs with consonant-stems.

Chote, help, pl. *chotehen*

<i>o- chote</i>	I help (one)	<i>o- chote</i>	we help (one)
<i>le- chote</i>	thou helpest	<i>le- chotaiye</i>	ye help
<i>i- chote</i>	he, she helps	<i>i- chote</i>	they help

2. The Y-verbs cognate with the TH-nouns.

Yek, go away, pl. *yekhen*

<i>o-yek</i>	I go	<i>o-yekhen</i>	we go
<i>ek</i> or <i>thek</i>	thou goest	<i>ekhen</i> or <i>thekhen</i>	ye go
<i>yek</i>	he, she, it goes	<i>yekhen</i>	they go.

3. The T-verbs with vocal-stems.

Tuye, care for, pl. *tuyehem*

<i>o-tuye</i>	I care for (one)	<i>o-tuye</i>	we care for (one)
<i>uye</i> or <i>letuye</i>	thou carest for	<i>uyaiye</i> or <i>letuyaiye</i>	ye care for
<i>tuye</i>	he, she cares for	<i>tuye</i>	they care for

4. The Reflexive and Reciprocal Verbs follow the same order as the three classes above. Two examples of the regular class must suffice.

Thai-humin, to love self

<i>o-thai-humin</i>	I love myself	<i>o-thai-hum'nen</i>	we love our-selves
<i>a-le-humin</i>	thou lovest thy-self	<i>a-le-hum'nen</i>	ye love your-selves
<i>i-thai-humin</i>	he loves himself	<i>i-thai-hum'nen</i>	they love them selves

Chot tham e, to help oneself or another

<i>o-chot-tham-e</i>	I help myself	<i>o-chot-tham-ehen</i>	we help one another
<i>le-chot-am-e</i>	thou help thyself	<i>le-chot-am-ehen</i>	ye help one another
<i>i-chot-tham-e</i>	he helps himself	<i>i-chot-them-ehen</i>	they help one another

The adjective

The adjective is a neuter verb, and follows closely the verb for inflection, but some follow the nouns in plural formation. The relative *ta* serves all purposes for concordance as *waj ta wuj*, water that big, i. e. much water.

Negative forms

Negative forms, not only of verbs and adjectives, but also of nouns and pronouns, are highly important. The idea of comparison is usually made by direct contrast, thus "Peter is better than John" would be expressed "Peter good, John bad". The negative can be shown by prefix or suffix. The prefix *tek* does not affect the construction of the word, *tek Owen*, I see not; *tek is*, it is not good; *tek waj ihi*, there is no water. The suffix *ta* or *te* (the open form of *tek*) requires an alteration of the form of the word by means of the particle *hi* as *wuj(hi)ta*, not big; *ohan(hi)yej-ta*, I do not know; *iwomcha*, it rains, *iwom(hi)ta-cha*, it rains not.

Probably in the original use the reduplicated form was used, as may be heard in present day conversation thus *tek wuj, hap wuj hita* = not big, big no.

With nouns note the following distinction of meaning:

lewet hite = it is not his house, i. e. negation or denial.
naj lewet a = he is houseless, i. e. absence or privation.

Tense

The simple form of the verb, indicative mood, expresses in the most general way past, present and future tenses, thus *oyek* = I went, I go, I am going, I shall go. There are, however, shades of meaning and degrees of time determined by auxiliary affixes which.

- (1) may be added to the verb without change of form
- (2) may be infixes between stem and modification of verb, or
- (3) may demand the insertion of the particle *hi*.

Here are the tense particles briefly illustrated:

1. *Pante* --- Remote Past, any period from a year backward: *yekhen pante*, they went away; *yo pante kwe*, he said to
2. *Te* --- Past, any period from a few months backward: *yapin te*, he returned.
3. *Naji(naj, haj, aj, aji)* --- Recent Past, from yesterday backward to a few months: *yek naji*, he went away; *tuye naji*, he cherished; *tu naj am e*, he cherished you; *tamaj aj ej*, he guarded.
4. *Mate(mat)* --- Present Day, used of to-day but already happened: *yek*, he goes; *yek mate*, he is just gone; *nam mate*, now arrived.
5. *Ne* --- Present Time, something that has just happened: *yek ne*, already gone; *nam ne*, just arrived; cognate with *neche* as *neche iche*, just born.

6. *Tat* - - - Present Actual, something going on now: *oyam-thi tat*, I am merely talking; *oyek tat*, I am really going (I'm off)
7. *La(lak, lek), Lame(ame)* - - - Future, from this moment forward. These future particles have to accomodate themselves, by change of form and position, to different types of words and phrases, and in general demand an internal change of the verb modified.
 - (a) *yek la*, will go; *iwen lame*, will see
 - (b) *yen la thi*, will make; *chat la cha*, will fall.
 - (c) *nam lek honaj*, he will arrive tonight.
 - (d) *oyek hi lame*, I shall go; *owo hi ye lame*, I shall do it; *han hi yej ame*, will know.

The pronoun

1. Demonstrative.

Ta (and its variants) is the great Demonstrative and Relative Pronoun of the language; and its uses are almost as varied as its forms. These are the most important: —

<i>taja</i>	this, that, any object.
<i>taj-hi</i>	a near object
<i>taj-tsi</i>	an object further away
<i>taj-leni</i>	an object yonder
<i>taj-lena</i>	an object furthest away
<i>taj-chetso</i>	an object on the move
<i>taj-iwe</i>	a distant object
<i>taj-ikatsi</i>	an object resting or sitting

2. Relative.

Ta is the general concording particle with adjectives and verbs, as *hino ta nek*, man that comes; and as a link between verbs, as *ichutho ta yokw*, he answered and said. It is used of time, as *taj pante ileyej*, when he had ceased.

3. Particles.

The following words or particles have a close connection with the demonstrative, relative and interrogative pronouns. *chik*, if, when; *hape(hap, ap, ham, am)*, thing, animal or person referred to, required, indicated; *mak*, thing, object, person; *eth*, other, another; *ne*, near, now, here; *le*, there; *na*, near, now; *pa*, there unseen, hidden.

4. Interrogative.

Ha is less a pronoun than a particle, but is probably the most primitive way of asking a question, *Ha wuj?* is it big?

Chi or *tsi* is the interrogative particle of the language used for who? which? what? when? where? how? why? e. g. *chi ta ihi?* where is it? *chi hate?* why? *atsi mak ta iwen?* what has he? *atsi ta hino?* which man? *atsi ta hape?* who?

The pronominal scheme

In Mataco there are two sets of Pronouns, (1) the Personal or Particular, and (2) the Tribal or General. From these are derived the prefixes, which are shortened forms of the pronouns attached to nouns to express the possessor, and to verbs to denote the subject. These pronouns are vestiges of an ancient gender system (or Man's and Woman's Speech), which has now practically disappeared. The Personal Pronouns were masculine and the Tribal Pronouns feminine, thus for example, a man would say *chaj yam ho*, buy for me; and a woman would say *chaj no ho*, buy for me; but in actual practice the woman's mode of speech prevails with both sexes, so that to-day either may be used by man or woman. The Tribal or womanly »no« retains its form in the objective or infixed form (as in *chaj no ho* above), but generally the original *no* has become *ho* and by loss of the aspirate simply *o*. It will be seen that only the 1st person of both numbers is affected.

The Personal Pronouns.

<i>yam</i>	I, me	<i>namel</i>	we, us
<i>yamel</i>	we of the family		
<i>am</i>	thou, thee	<i>amel</i>	you, ye
<i>tham</i>	he, she, it	<i>thamel</i>	they, them

The Tribal Pronouns.

<i>notham</i>	I, me	<i>nothamel</i>	we, us
<i>am</i>	thou, thee	<i>amel</i>	you, ye
<i>tham</i>	he, she it	<i>thamel</i>	they, them

The Tribal Pronouns serve most purposes for polite or ordinary speech, and our illustrations thus far used belong to this category, e. g. *o-wuk*, my master; *o-ko*, my mother, which is the proper form when speaking about them. The Personal Pronouns belong rather to the intimacy of the family life, thus *i-wuk*, my master; *ya-ko*, my mother, are terms of address to one's own relations. *Yamel*, we of the household, is essentially singular in use, and takes the same inflections of verbs and nouns as *yam*, I, my, as *yam iwet*, my house; *yamel iwet*, our house. *Yamel ijcha*, our father, is personal, particular, a family term; while *othamel ojcha*, our father, is tribal, of the clan; and *namel thajcha*, our father, is general and inclusive, belongs to and includes all, and is appropriately used of God, the Father of us all.

As with the absolute pronouns so with the possessive particles of the nouns and the prefixes to the verbs, the difference between personal and tribal is confined to the first persons of both numbers thus:

Nouns: <i>y, i</i> (sing.) my	<i>tha</i> (pl.) our
Verbs: <i>ha, h</i> (sing.) I	<i>ya, na</i> (pl.) we

e. g. *ya-ko*, my mother; *tha-wuk*, our master; *ha-chote*, I help; *ya-chote*, we help; *h-ek*, I go; *n-ekhen*, we go; *na-lan*, we kill.

Transitions

In this language great emphasis is laid on the *transition* or change from one person to another. This is accomplished by infixing the pronoun between the verbal stem and termination. Thus instead of saying *o-chote am*, I help thee, the pronoun is inserted thus *o-chot am e*: the transition is from 1st to 2nd pers. The natural meaning of a transitive verb is from 1st to 3rd pers. as *o-chote*, I help him (her, it); *o-chotehen*, I help them.

1st to 3rd	<i>o-chote</i>	I help him
1st to 2nd	<i>o-chot am e</i>	I help thee
3rd to 2nd	<i>i-chot am e</i>	he helps thee
2nd to 1st	<i>le-chot Yam e</i>	thou helpest me
3rd to 1st	<i>i-chot Yam e</i>	he helps me

The plural forms follow the same idea.

Verbal noun and participle

1. Verbal Nouns fall in line with other nouns in regard to number and inflection for possession (according to their divisions). In form they are known by the termination *-yaj*, pl. *-yajai*, and when a person is indicated by the suffix *-saj*, e. g.

kan-ej deceive *kan-yaj*, pl. *kanyajai* deceit *kan-saj* deceiver
etan steal *etan-yaj* theft *etan-saj* thief.

2. The Participle is a substantive and takes the usual prefixes of the Verbal Nouns according to their division. The singular is formed from the verb by the suffix *-ek* and the plural by *-ai* as *chen*, send, *chen-ek*, thing sent, *chen-ai*, things sent. It can bear the meaning of either the agent or the sufferer as *thenek*, thing made, maker; *humnek*, loved, lover.

3. The Negative Participle adds *-a* to the stem as *wen-a* (see); any root-extension of meaning follows as *lan-hi*, loosen, *ni-lana-hi*, not loosen. The prefixes of negation are thus:

wom, leave

si-woma	I not leave	ka-ya-woma	we not leave
ka-woma	thou not leave	ka-womai-ya	ye not leave
ni-woma	he not leave	ni-woma	they not leave

Another form of the negative retains the *ni-* throughout as:

ni-isa, not good

yak ni-isa	I not good	nak-ni-isahen	we not good
ak-ni-isa	thou not good	ak-ni-isahen	ye not good
ni-isa	he not good	ni-isahen	they not good

There is a general negative used with verbs *nam* or *nem* which gives a proverbial notion (natural, sensible) as *nam-wen*, not see, or not usually seen; *nam chote*, not help, not customary to help.

Passive voice

There is no true Passive Voice to verbs in this language; but there are pronominal uses which help in the matter. When using a Dependent Noun in a generic sense as *o-kwe*, the hand, recourse is made to the prefix *O* of the 1st person plural, we, our. The passive idea with verbs is secured in the same way as *o-län lame*, will be killed; and the participle *o-länek*, the killed one, or simply "killed".

Again, the third person (both of nouns and verbs) has some peculiar uses, one of which addresses the person politely in the 3rd and not in the 2nd person as *Is ta lewuk iwen no ho lakayuche*: "It is good that the master give me his coat".

Using then as base the indices of the 3rd person, the passive idea can be worked out by emphasis on the pro-nouns thus:

<i>Participle</i>	<i>Verb</i>
chenek sent	chen send
le-chenek he-sent	i-chen he-sends
a-le-chenek thou-he-sent	a-i-chen thou-he-sends
o-a-le-chenek my-thou-he-sent = o-a-i-chen I-thou-he-sends = of-me thou-art the-sent-one	by-me thou-art the-sent

Both the form of a word (close or open) and its position in the sentence are matters of deep significance. Thus with nouns the singular number is close as *thetek*, head, the plural open as *thete*, heads; or difference of sex as *chinij*, brother, *china*, sister. With verbs it shows the difference between intransitive as *tän*, cry, call (close form) and transitive as *täne*, call a person (open form); or simple action as *chaj*, bring, take, and motion to a place or person as *chaje*, bring to, take to (a person or place).

The two pronominal forms already considered are but two expressions of the same thing with difference of emphasis, thus

o chen am e = I send thee o a ichen = I thee send
o län am e = I kill thee o a ilän = I thee kill

Owing to its position in the sentence the first emphasizes the verb, and the second the pronoun; or to put it another way, the first lays stress on the subject or doer of the action, the second on the object or sufferer of the action of the verb; and that is in essence the difference between the active and passive voices, thus in English:

Active: The captain killed a lion.

Passive: A lion was killed by the captain.

This emphasis of subject and object is clearly brought out by the change of form mentioned as:

Active: O län am e I kill the

Passive: O a ilän Thou art killed by me

Verb—root. Extensions of meaning

Additions are made to verbs to modify the meaning.

1. *ihi*, to dwell, to be, to exist. Here is the basic idea of the verb. It turns nouns into verbs by simple attachment as *waj ihi*, there is water; *iñat ihi*, it is muddy. It is used redundantly with verbs as *ohanej ihi*, I know. With a few verbs it forms the verbal termination as *lan-hi*, un-loose, *sap-hi*, sift.

2. *E*, *ye*, another form of *ihi*, seen in the split-up sentence as *i waj e*, it is in the water; *i pule ye*, it is in the sky. It is a common termination to simple verbs, changing intransitive to transitive as *tän*, call, *tän-e*, call person, and close verbs to open as in *läñ*, kill, *olän am e*, I kill thee; *nek*, come, *neke*, come for.

3. *A*, another form of *e*, *ye*, seen in *woye*, to do or become, and *yen*, make, thus *thäs*, child, *wo thäs a*, produce offspring, *yen thäs a*, treat as son, adopt.

4. *Ho*, motion into, intensive, fully in, as *chate waj*, reach water, *chat-ho waj*, reach into (enter) water.

5. *Ej*, with, derivative of *ihi*, dwell, *iyej*, dwell with. Thus *ej* or *yej* denotes presence of another in some form (person, purpose, instrument) as *chumthi*, work, *chumej-thi* *hosan*, work with axe; *ton*, draw, *tonej*, draw with (oxen, horse).

6. *Wek*, mutual, together, with, as *chot-wek*, mutually assist.

7. *Athoho*, towards, intensive particle, is *athoho*, straight, correct, *ton athoho*, pull towards.

8. *Thi*, pl. *ta*, continuous action, iteration, frequency, as *chum-thi*, pl. *chum-ta*, working.

9. *Che*, *kwe*, intensitive, cognate with *ihi*, dwell.

- (a) simple termination as *is-che*, convenient;
- (b) plural affix as *chenche-pa*, send out many;
- (c) companion, with, as *yek-che*, go with;

- (d) with *honat* gives idea of the sense as *wen-che-honat* to perceive, sense of seeing;
- (e) contrasted with *ho* gives idea of expansion or extension as *tsaj-ho nayej*, narrow road; *tsaj-che nayej*, broad road.

10. *Pe*, over, upon, as *chat-pe*, fall upon; *hut-pe*, push over: *pe*, on behalf of, as *iwom-pe*, he sold for (him).

11. *Cho*, from, absence, out of, as *yek-cho-ya*, depart out of.

12. *La*, demonstrative particle, *wen-la*, see him (her, it).

13. *Cha*, down, as *hut-cha*, push down.

14. *Pa*, up, as *hut-pa*, push up.

15. *Yam-* and *-yen*, causative particles as *yam-wuj* or *wuj-yen*, make big; *yam-is* or *is-yen*, make good.

16. *At*, *kat*, *hat*, *it*, causative particles, as *nom*, wake, *nomat*, waken; *chun*, first, *chun-kat*, put first.

17. *Tha*, strengthening particle as *yek-tha-pa*, grow upwards.

18. *Aj*, for, on behalf of *iwon aj no ho*, he spent for me

19. *Ayej*, for a moment, as *tej ayej*, leave for a moment.

All kinds of words, nouns, verbs, pronouns, are used to express positions required, as *ti chufwi*, put it inside; *ti kani*, put it there; *ti athotaj e*, put it outside; very few true adverbs or prepositions exist, but by combination with verb and some other part of speech ideas of place and time can easily be arranged.

VOCABULARY.

Ache ma , come on!	<i>ache na</i> , come for;	Amo , boil.
<i>ache no kwe</i> , come after me.		Amo , abcess.
Achi? who? which? what?		Amo , swelling.
Afwenche , bird.		Amostas länek , leper.
Afwenche-taj , peacock.		Amotaj , venereal.
Afwoj , rhea, ostrich		Amta thip , put to the side.
Afw'tsaj , ticklish.		Amtena! greeting.
Ahat , ghost, demon.		Amthäj , viper, snake.
Ahatai , foreigner, white-man.		Amthataj , serpent.
Ahat länek , demon possessed; <i>ahat lewetes</i> , hades; <i>ahat lewuk</i> , devil-possessed.		Amthatas , serpents.
Ahutsaj , hawk.		Amukwe , fool.
Ahatsuk , wild quince.		Amyala , owl.
Ahat-taj , devil.		Amyotaj , pumpkin.
Ahayuk , mistol.		Anala , bizcacha.
A-iñoj kotses , fishers of men.		Anala-taj , water-hog.
Aintatsaj , greedy, covetous person.		Anikoi , killer.
Aitaj , sore.		Anikoi , murderer.
Aitaj , ache, painful.		Anitsaj , pig.
Aitajche , intense, great.		Anutsa , maid, young girl.
Aites , epidemic.		Anyaj , bean.
Aites ilän , diseased; <i>aites thayes</i> , diseases		Anyetaj , bean.
Ajuatsaj , wife beater, shrew.		Apè , oil, fat, grease.
Ajtinsaj , faithful.		Apiyen , stand in line.
Ajtun , measles.		Asinaj , dog.
Ajw'tsaj , itch.		Asnaj , partridge.
Akasek , green, raw.		Asnakw , male.
Akoj , nice, sweet.		Asnam , blind.
Akojche , pleasant.		Asno , ass.
Akonche , like, be pleased with.		Astunche , shock, (you got a shock).
Akonek , sweet.		Asus , bat.
Akwa! it hurts!, hurts(it).		Atah , difficult; \sim <i>hita</i> , easy; \sim <i>yam ho</i> , difficult for me.
Aletsaj , sorrel coloured.		Ataj , almost, nearly, on point of.
Am , thou.		Ataj yini , about to die.
Am , thee.		Ataj tajw'hithi , about to cry.
Amà , mouse, rat.		A techay'nej ajcha , be like they father.
Amel , you, ye.		

A **tetej kani**, get thou out of the way.
Ates, beer, drink (native).
Atho, country, camp.
Athos, countries.
Athotaj, country, camp, outside (of house).
Athu, guana.
Athu-pase, centipede.
Athutaj, alligator.
Athutse, shirt (string).
Atnatsaj, asker in a bad sense, inquisitive.
A totej ola, depart from me.
Atoth ka, tortoise (water).
Atsaj, orange.
Atse la kitaj, banana.
Atse ta tas, apples.
Atsi, who? which? what?
Atsi mak, what thing?.
Atsina, female, woman.
Atsinai, women.
A-tsuthkat'hi, turn to your right.
A-tsupiyenchecha akweye, keep your arms close together, (not stick out).
Awalak, lake, marsh; \sim *chowej*, middle of lake; \sim *talakw*, sea.
Ayàs, drizzle, dew.
Ayej, temporary, for a moment.

B.

Bautisa-yen, baptize.

CH.

Cha, break, down.
Cha, punishment, affliction.
Cha, sink, drown.
Cha, instrument, weapon.
Cha, hunter.
Cha, tool.
Cha am ejej, trust thee for.
Chafwel-che, crooked (road).
Chafwen ho, crooked (stick).
Chahat, prickly pear.
Chahi, arrow.

Cha hu kwe, observe, heed.
Chahukwe, heed.
Chahunaj (pl. s), listener, hearer.
Chahupa, listening (used of deer).
Cha hu-thi (pl. ta), heed.
Chahuye, respect, mind, heed, listen, pay attention, obey.
Chaj, bring, carry, take, convey, buy.
Chaj am che, take with thee.
Chaje, take to, bring to.
Chaj häntej, borrow; *chaj ho*, acquire.
Chak, navel.
Chala, lizard.
Chalai taj, sewing machine, beetle.
Chalaj, black; \sim -che, dark.
Chale, more.
Chalena, eagle.
Chal'hat, blacken.
Chalo, cheek.
Chalonche, eye-tooth.
Chaufwas, fruit fully formed.
Chanis, testicles.
Chansaj, rattle of snake.
Chansaj (pl. chanses), believer.
Chanthaye tai, let it die.
Chanthaye, allow, leave, let, permit.
i-Cha'pa (pl. cha kwe pa), bent, crooked, curved.
Chas, tail, hind part.
Chasat cho ye, feel after, grope about.
Chata-wel (pl. chataites), place to stay at.
Chase, stroke, feel.
Chasmaj, claw.
Chasmaj, scratch.
Chas thi, blind; *chas-thile*, backbone, spine; *chas yen thi*, make blind.
Chataj, red.
Chat-cha, drop, fall, born; *chat-che*, emulate, imitate, follow example, resemble.
Chate, until, reach.
i-Chaten, to fall down (as a child).
Cha-thile, cheek bones.
Chat'ho, enter, reach into.

Chati, grandfather.

Chat no ye, reach me; *chat no ye ohusek*, reach my heart; *chat pe chenaj*, reach (up) the hill.

Chatsit la la key, to be disgusted with, disapprove or have an aversion for another's habits.

Chatsitej, vexed, fed up, bothered, annoyed.

Chat-yen, redden.

Chayaj, faith.

Chaye, believe, trust.

Chaychi, hot; *chayo kwe*, hot weather.

Chechas, idols..

Cheche, parrot.

Chejanat, loan; *~ no yej*, lend me.

Chejwa, husband, spouse, wife.

Chela, to travel about.

Chemsaj, small.

Chen, send, despatch.

Chenaj, land, shore.

Chenaj, mound, hill, mountain, high ground.

Chen chufwi thamet, send a message; *chen-hi*, expand, spread out, open out; *chenhi akweye*, stretch sideways the arms.

Chenno, armadillo.

i-Chen no am e, he sent me to thee.

Ches, well, healed, better.

Chesai, scabby, *~ länek*, scabby (person or animal).

Chesaj, sunder, part, divide.

Chesat, heal.

Chesko, daughter in law.

Chesti, healer.

Chesyaj, restoration (to health).

Chet, silent (be), cease crying, still be tremble; *~ hiche*, shiver.

Chethchup, autumn.

Chethtaj, cold, influenza.

Chethtaj i chat no ye, catch cold.

Chethyuk, quebracho.

Chetiche, shiver, tremble.

Cheya, doll, image, idol.

Cheya, grand daughter.

Cheyaj, to miss; *i- ~ no*, to miss me.

i-Cheyajho lewet, take place of another.

Cheyas, grandson; *~ -pa*, liftup, raise.

Chifwoj taj, balm cricket, cicada.

Chi hate? why?

Chi hatefwa? how much?

Chi hatefwas? how many?

Chiheltsaj, adopted one.

Chijij, limp to.

Chijij-taj, sewing machine beetle.

Chik, if, then, when; *~ -fwala*, to morrow.

Chila, elder (male relative), brother, cousin.

Chilichuk, owl.

Chilwej, wall of house.

Chim, thirsty.

China, younger (female relative), sister, cousin.

Chinaj, iron, metal.

Chinij, younger (male relative) brother, cousin.

Chi pajwaj, chi paj ta fwaj, later.

Chip ihi? where?

Chip iwoye? how can?

Chip hate? why?

Chisesaj, sewing machine beetle.

Chita, cousin, sister, elder (female relation).

Chithayes, women.

Chitsom, scorpion.

Chiwet, deserted house.

Chi wo they? what name?

Chi woye? what is it?

Cho, centre, hollow, inside, interior.

Chofwaj, beat, pound, grind.

Chofwan tsli, run trot as mules.

Chofwan yaj (n), a trot.

Chofwen ho, crooked.

Chow'nat'ho, bend make crooked.

Chohot, spider.

Chohotse, little bells.

Choi, dirty.

Choinyat, heavy.

Choi-thi, sing.

Choj nakat, stools that are wiped away.

Chokok, butterfly, moth.

Chole, rust, dirt, filth.

Chomfwaj, chomlefwaj, little.

Chomfwaj, low, short, stumpy.

Chontaweyes, kidneys.

Chopwai, stout, thick.

Chos, song, voice.

Chote, ear.

Chote-cho, deaf; *chote-thele*, earring.

Chotfwa, disciple.

Chotfwa, assistant, helper.

Choth, locust.

Chotsan, pregnant.

Chot-yaj, help.

Chotyaj, assistance.

Chowath, hunt, stalk.

Chowathnaj, hunter.

Chowej, middle, hole, hollow, back, inside.

Choyaj, filth.

Choyaj ihi, filthy.

Chu, club, horn.

Chufw, heat.

Chufwas-wek, companions in anything.

Chufwen, teach, show, instruct.

Chufwenyaj, teaching.

Chufwi, below, under, beneath.

Chufw illan, sweat.

Chufwi-wek, partake.

Chufwiyej, eat with.

Chu ha yaj, famine, fasting, hunger.

Chui-thi, vomit, spew.

Chujnen, feed.

Chulak, centre, brain, core, kernel, marrow, pith.

Chulayi, dove.

Chuma, handle, take, hold, work, use tools.

Chumaj, worker, labourer.

Chuma tham ehen, to take one another (in marriage).

Chumche la, plural of chum 1a.

Chum cho ye, go in front.

Chumej-thi, work with, use a tool.

Chumet, object made.

Chumet, garden, work, labour; ~ -wo, gardener.

Chumhop-thi (dios), work for (God).

Chum hop thi, serve.

Chumho waj, dip out water.

Chum la, receive, take; *chumyen la*, cause to receive or hold.

Chumpe, touch, touch above.

Chum chufwi, touch below.

Chumthi waj, row, paddle.

Chumyaj, work, deed; touch (handling of).

Chumyenek, workman, labourer; *chum yen thi*, employ labour.

Chun, fore, front, first.

Chu'nen, feed.

Chune, go first to; *chun honat e*, precede.

Chun kat, put first.

Chunkatsek, firstborn, first.

Chunpe, first.

Chusataj, spinach (a kind of wild).

Chustaj, owl.

Chut, worn out, old.

Chutan, thorn.

i-Chutalnej lewet, hire (or work) a place.

Chute, post, pillar.

Chutej, encounter, short cut, to make, stop, meet.

Chuth, answer; ~ -ho, answer; ~ -wek, answer together.

Chut'hi, pipe; ~ *kala*, pipe stem;

Chuthho, respond.

le-Chuthsaj, pert, cheeky, answerer in a bad sense.

le-Chuthyaj, answer.

Chuti-thi, all right, not out of sorts.

Chutit-thi, well, in good form; *chutit-thita*, unwell.

i-Chut la ta lewai, be in time for, strike the season.

Chut pej tham e, frequently.
Chutsaj, fibre.
Chutsat, one met, one encountered.
Chut tej, desire to serve or help;
Chuttit thi, alive.
Chuttej, desire, care for, inclined to, like.
Chufwenyaj, instruction.
Chufwiyej, eat with.
Chuyaj, desire.
Chuyaj ihi, appetite.
Chuyaj, inclination.
Chuyu, hungry, crave.
Chuyuhayaj, hunger.

E.

Ej, with.
Elak, elat, etpi, perhaps.
Elak, etpi, may be.
Ele, parrot.
Eschensaj, jealousy.
Eth, companion, one of, other, mate, friend.
Eth, īnoj, some.

F.

Fwa, friend.
Fwai, algarroba.
Fwai, fway, fwayej, safe.
Fwaiche, by side of, by.
i-Fwaiche fwi chenaj, beside the land, near the bank.
Fwaintej, save from.
Fwainti, Saviour.
Fwaintsek (pl. *fwaintsai*), saved one.
Fwainyat, save.
Fwaj, finger.
Fwaj, chop.
Fwaj, tiny.
Fwajnat, chopper.
Fwak, flame.
Fwuktak, fish (pacu).
o-Fwakwet pe, share a blanket.

Fwala, sun, day; *~ ikni*, midday; *~ nena*, to-day; *~ nupha*, sunrise; *~ pej*, day by day; *fwalas takw'ye*, a day or two; *~ taj okalethten*, day of reckoning (judgment); *~ thal*, clouds; *~ wo*, morning star; *~ yuwi*, sunset.
Fwamej, take shelter.
Fwankat tham che, hands by the side.
Fwantes ihi, four.
Fwapo, shoulder.
Fwap-thile, shoulder blade.
Fwatpe lewai, wrap self.
Fwatsuj, myriapod.
Fwatsun, spit.
Fwechataj, tick.
Fwechen thi, pretend.
Fwen, inform, tell; *~ ho*, promise, advise.
Fwentaj, candor.
Fwenyaj, promise, tale.
Fwetej, root.
Fwetes i kapha, uprooted.
Fwethek, mill.
Fwethek, mortar.
i-Fwetpe, permeate, permeable.
i-Fweye lakey, continue the habit.
Fwi, hat, head covering, handkerchief, head band, headgear.
Fwi, tame; *tek ofwi*, I am not ticklish.
Fwichataj, swallow (bird).
Fwichitsaj, guitar.
Fwihat, tame train.
Fwilaj cho ya, feel for something lost.
Fwilaj thi, scratch, tickle.
Fwina, bulrush.
le-Fwinche (pl. s), scales of fish.
Fwiño, cinder, live coal, spark.
Fwit, reach a place.
Fwitaj, consider, think, propose, intend, mean, purpose.
Fwitajat thi tat, sad about, grieved.
Fwitajayaj, thought, intention.
Fwitajej tham ho, grieve; *fwitajej thi*, sad sorrow; *fwitajej thi pa*, sorrowful.

Fwitanaj, firefly.
Fwithan, dream.
Fwithanla, dream about.
Fwithek, dream.
Fwithkat, form rows or lines.
Fwitsaj, savage, fierce, cruel.
Fwitsaje, browbeat, swear at, unkind to, treat harshly, ill-treat, angry with.
Fwitsanej, a kind of willow tree.
Fwitsataj, swallow (bird).
Fwitsek, thunder.
Fwitsenej, use force, shout, exert.
Fwitses, dragon flies.
Fwitseyaj, fierceness.
Fwitsuk, palm tree.
Fwiya, fly.
Fwiyahatsek, flag.
Fwiyancha, settle as birds, fly down.
Fwiyakwencha, settle as birds.
Fwiye, attached to (person or place), living with.
Fwyet, cold, snow, frost, ice; *~-länek*, frost bitten.
Fwo, rubbish.
Fwo, blow, wind; *fwo hi ey lame*, will blow; *ifwokw ifwakw*, the wind blows; *ifwokwetaj*, big wind; *fwot-cha*, cold wind; *fwol*, whistle.
Fwo, fur of cactus fruit.
Fwo, hole cut out; *fwo-che*, hole cut out; *fwo-yen-che*, open, make hollow.
Fwoin'ho hup, expose, uncover roof.
Fwokok, awl, anger.
Fwokyetaj, duck.
Fwokyeta-taj, goose.
Fwol, pipe, flute, whistle.
Fwolis, flutes; *fwol-wos*, pipers, flute players.
Fwomej, fling.
Fwomej, pull trigger.
Fwomej, push away, cast, throw; *~-ochahi*, let go (arrow); *~-ta*, overthrow.
Fwomkat, right (hand).
Fwomti, sling, catapult.
o-Fwone, to prevent another telling.
Fwop, firewood fetch.
Fwotcha, cold weather, grow cold.
o-Fwotej, to talk together.
Fwuhem akweye, swing the arms.
Fwotsi, cold.
Fwoyen-pe, display, expose to view.
Fwu, rock cradle, move hammock, swing.
Fwuj, finger, toe; *~-hi*, ring; *~-koche*, knuckles; *~-pot*, glove; *~-taj*, finger nail, hoof; *~-thile*, instep; *~-tak*, string puzzle; *~-thokwe*, thumb.
Fwune, to disobey, disinclined; *ofwun am e*, dislike to do.
Fwunpa, disinclination to do.
Fwunpa, unwilling to act.
Fwut, rub, file, soften skins.
Fwute, associate with; *fwut'ho*, to come about one; *fwut kana*, associate, visit; *fwut no ye*, make frequent calls.
Fwut'hi, swing.
Fwuti, other side of, back of, behind.
Fwu thi, hang naturally.
Fwu hat thi, hang a thing.

II.

Ha, value, reward, price, payment, pay, wages.
o-Hainti lame, to make equal, level or the same as.
o-Haintiche, to make equal or level.
o-Hänche cho ye, buried together.
i-Harpa iñoj, follow after (as the seasons or flowers).
i-Hanta iñoj lechoifwas, (he) went in and out among the disciples.
Hakw, bank of river, hole, hollow.
Hala, stick, tree, wood, plant.
Halakw'thi, milk (to be in); *halakw yanen*, nursing mothers.
Haletsaj, fibre.
Hamaje, greeting.

Hamet, finish, conclude.
Hän, lead, follow, fill.
Hanej, understand.
Han honat ej, conscious.
Hän kani, take away.
Hanajwaj, baby, child..
Hän athoho, bring.
Hanche hen (pl.), fill.
Hän cho ye, bury.
Hanej, know, adept with.
• Han honat ej, take notice (a child growing).
Han lenayej, follow way or example.
Hape, they, it, she, he; *~ hate othamet taj ihi lehi*, as it is written; *~ ihi lehi*, it is written; *~ oihemet taj ihi lehi*, the word that is written; *~ taj tiyame mayai na*, after these things; *~ taj tiyame taja*, after these things.
Hap ta fwala itaiche, west.
Hap ta fwala tāthche; *fwala wej*, east.
Hata, kind of vulture.
Hatana, now.
Hatani, monkey.
Hatanaj, net for fishing.
Hate, same, like, as, and, similar, also, equal to.
Hat kat, equal to.
Hayaj, tiger, jaguar.
Hayaj thäs taj, tarantula.
Hayawu, wizard, sorcerer, doctor.
o-Haye, command, give order, charge of; *o-hai am e*, I order thee.
Heya, yes.
Heyuk, cactus.
Hi, yard, vessel, bag, case, cage box, sheath, fence.
Hi, to be.
Hi, dwell, tomb containant.
Hichataj, swamp.
Hichofw i, winnowing instrument.
Hichofw, fan.
Hichataj, bog.
Hikonaj, a stroke; *~ ta i län no*, to suffer a stroke.
Hilu, bag.
o-Hinat, spindle.
Hino, man, male.
Hino ta ihan honat ej, wise, knowing.
Hino ta tham ya, plural of *Hinoal ta thamel ya*.
Hino ta wayenaj, bridegroom.
Ho cha, go down.
o-Hochayaj ihi, fear, respect.
Hok, palo santo.
Hok'natj, pigeon.
Ho-kotses, cannibal.
Holo, sandfly.
Holotaj, sand, plain (sandy), beach.
Honahaje, yesterday.
Honaj, afternoon.
Honajej, late to get.
Honaj, evening.
Honajche pej ta nam ma, restless night by night.
Honaj-ej, dark (grow).
Honaj-wo, night watchman.
Hohal, scrub.
Honal, weeds, bushes.
Honat, time.
Honat, town, place, village, soil, ground, land, earth, world; *~ -cha*, plough; *~ ta tsanis*, wilderness, desert.
Honataj, darkness.
Honatsi, night; *~ na*, to night; *~ thele* ghost; *~ wuj*, dark, nightfall.
Honat thele, rainbow.
Honat thip, clod.
Hon'taj, *Honat-wo-taj*, caterpillar.
Honat-wo, ploughman.
Hope, go up.
Hosan, axe.
Hos'nis (pl.), axes.
Ho waj e, draw water.
Howanaj, armadillo.
Howathaj, puma, lion.
Howatne, to dread.

Howatnaya j ihí (n.), dread.

Howatnek (pp.), dread.

Howatsanla, apprehensive.

Howet, mat, seat, chair, bench, bed.

Hoyauhi, used to.

Hoyanla, used to, accustomed to.

Hoye, go to, move, come to.

Hu, yes.

Huk, poker, firebrand; *~-itāj*, fire-sticks.

Humin, admire, desire, get used to, love, attached to.

Huminche, agree, be content with, be pleased with.

Huminche, want.

Hup, town, village, thatch, pasture, house, grass.

Hupaj, *Hupitaj*, grass.

Hup cho, room.

Hupel, shade, shelter.

Hup fwo, rubbish; *~-kawayi*, street; *~-thetek*, roof; *~-talakw*, city (great town); *~-wos*, builders; *~-wumek*, deserted house.

Hus, sucking stick (kind of mop for eating honey).

Husek, intelligence.

Husek, soul, spirit, mind, angel; *~-ihí*, wise, sensible; *~-ih hita*, ignorant, foolish; *~-taj*, spirit, ghost; *~-yek*, start, insensible.

Hut, push.

Hutcha, press down; *hut hi*, knead; *i-hut-pe*, touch at (used of a vessel calling at a port); *hutun*, heat; *hut-wek*, press together.

Huyaj, tumult.

I.

Iche, to be, dwell.

Ichotaj, swamp, bog.

Iej athoho, fortunate.

Ihi, have, contain, be in; *~-chäj*, stitch in side, sudden pain; *~-chäj-che*, pins and needles; *ihí-chaj lechote*,

earache; *~-thi ischa thal*, being in the sunlight.

Ihut ifwala s (nekchames, welas), many days, (mouths, years).

Ijchin, pumpkin.

Ijpat, maize.

Ijtiyej, faithful.

Ijwak, wind.

Ijwakw-cha, sail.

Ijwakw ta aitajhi, strong wind.

Ijwakwetaj, storm.

Iaa, weasel.

Ihai, alive, well, active; *i-lai*, living; *~-thi*, lively.

Ilaj, thatch.

He, cease.

I-le, *i-leni*, there (it is).

Iles tsinai, my daughters.

Iña, eel.

Iñat, clay, brick, mud, adobe; *~-cha*, hoe.

Iñoj, rest (the).

Iñoj, relatives, others; *~-thaihanal*, language of others.

Inpa kani, lean or fall back.

Ipetaj-pe, smooth.

Is, right, well, good.

Isat, copper colour; *~-hi*, clear of water; *~-thetek*, bald.

Isathoho, straight.

Is athoho, right.

Is-cha, light (to be).

Ische, laugh.

Ischeyej, mock.

Ise, clear, clean, swept.

Isej, sake of.

Isej athoho, prosperous, lucky.

Isi, light.

Isiche, transparent, have light, shine.

Isiche ote, light in eyes.

Isita, wrong, bad, ill, *~-yen*, accuse, wrongly, accuse, condemn.

Is pa, clear camp.

Istak-cha, slope, steep.

Istajwe, pleasant.

Istewenitaj, condor.

Istune, warn.

Isuk, stupid, dumb, silly, fool; *~ fwaj tat*, idiot; *~ tham ejen*, two fools together; *~ -yaj*, sin, folly; *~ -yen-hen*, cause us to sin.

Isyaj, goodness.

Isyen athotho, straighten.

Itäj, fire; *~ -hi*, firebox, tinder box; *~ -huk*, firebrand; *~ -mok*, ashes; *~ ta noma*, unquenchable fire.

Itayaj, imposter.

Ithokej, all.

Ithokej wichi, all people.

Ithokej honat, all the earth.

Itpe, upon, on; *~ lewet*, over the house; *~ mesa*, on the table; *~ lataj*, on horseback; *~ thichuth*, sit on eggs.

Itsajhi, pleasing.

I-wek, married.

Iwo hiyeta, must; *iwo hiyeta nam nek*, I must go; *iwo hiyeta ta nam ma*, I must sleep.

I wom cha, rain, it rains.

Iwutaj, elephant.

Iyej, live together, be with, abide with, dwell together.

J.

Jtsi, able to; (*ojtsi*, *lejtsi*, *ijtsi*) *tek ojtsi*, unable to do.

K.

Ka, not.

Ka, own, thing owned, possess; *~ -at-hotaj*, yard, court; *~ -cha*, poison, ointment, medicine; *~ -chati* father in law; *~ -chenek*, messenger; *~ -chenayaj*, message; *~ -chethtaj*, mucus; *~ chileta*, lancet (bone); *~ -chinaj*, chain, bell; *~ -chowej*, womb, inside.

Kachuhansaj, doubter, unbeliever.

Kachu ha yaj, unbelief.

Ka-chute, joist.

Kachuye, despise, deprecate, doubt.

Ka-fwaj, forked stick.

Ka-fwas, sheep bells.

Kafwel-che, wrap (up round).

Kafw'lek, wrapper.

Ka hape ya, is not (thing or person).

Kaila, goat; *~ -wo*, goat herd; *~ -hi*, goat pen.

Kaile, hurry.

o-Kailej Navidad, I want Christmas to come soon.

Kailit, quickly (to do).

Kai no ye, harlot, prostitute; *kai no yaj*, prostitution.

Kail-thi, hurry; *kail-yaj*, haste, quickness, nimbleness.

Kai no yaj, fornication.

Kajai, bold, strong, forceful.

Kaj-cha, below, down; *kaj-chus*, corners of mouth; *kaj-hi*, strike; *Kaj-nat*, hammer; *kaj na yaj*, strength, power, force; *kaj pe*, nail, drive in nails; *kaj suj*, drum; *kaj-thichu*, tongue; *kaj-ti*, drivel.

Kajw'nanti, wrapper.

Kajw'nomche akweye, bend the arms.

Kajyen, strengthen, force (to use).

Kakw, hough, ham.

Kala, leg, foot.

Kalak, heron (blue).

Ka-länchenaj, murderer; *ka-lanhaf*, pestle.

Kala-pot, leggings, socks; *kala-po-tes*, stockings; *kala t'aitaj*, stiff leg; *kala-tse*, calf of leg.

Kalatu, hail.

Kalawo, ankle.

Ka layi, brother in law.

Kale, drivel.

Ka letafw'lek a, unacquainted.

Kaletaj, cart; *~ -wo*, carter.

Kalethaj, all right, arranged, settled.

Kalethtayaj, judgment; *~ -wo*, judge.

Kalethat, judge (v.).

Kalethat, reckon, square up, settle, declare.

Ka lewet a, not of the house.

Ka lomotes, bolas.

Kamaj, yet, still.

Ka-mateche, false, untrue.

Ka-mayek, toy, thing, plaything.

Kamchete, knee.

Kän, desire greatly, relish, long for, like.

Kana, here.

Kancha, fix up, decide, judge, ascertain.

Käne, covet.

Kanej, mislead, guard, deceive, de-lude, lead astray.

Kanej, quiet (let me alone); \sim -thi, playing at, pretending.

Kanek, spoon.

Ka-nekcham, year of.

Ka neke, mussel.

Kaneke, clam.

Kan-hi, aim, aim straight.

Kani, there.

Ka-nyiakw, waistband.

Ka niyakw, belt.

Ka-nyiat, chieftain, ruler, king.

Kanla, shoot at.

Kano, needle; \sim -hi, needle case; *kanoohi*, cane, bamboo.

Ka notaj, mantis.

Kano-te, eye of needle.

Kansaj, deceiver.

o-Kanteje, to give something to another; *kanat no yeje*, give to me! *kanat tham eje* give oneself; *o-kantej am e*, I present you with this.

Kanyaj, deceit.

Känyaj, covetousness.

Kañai, rays of sun.

Kapha, above, up, over, outside of vessel.

Kap kahih, slack, loose.

Kapuche, oven; \sim -hi, store, granary, store-room, barn.

Kapum, drum.

Kas, cob (of maize), cabbage, tops of palms, ear (of corn).

Kas, crude, green, unripe, raw.

Käsi, cough.

Ka silät, messenger.

Kasit, halt, stop, stay, stand.

i-Kasit, to stick, hold fast, immovable as a grounded boat.

Ka siyak, visitor.

Kaskhan, heron (white).

Kasle, intestines.

Kaslis, fireflies.

Kasohi, mix, stir.

Kasopa, ankle bone.

Kasta-wet, market place.

Kasta wet (pl. **kastaites**), halting place.

Kastayaj, halt (n.).

Kas'tej, **Kasit noyej**, stay with, halt with, spend a few days with.

Kat (lakat), roosting place.

Katai, cook.

Kataj, ball.

Katak, fly (common).

Katej, touch, take hold of, have receive; *katyenej*, give, cause to hold.

Ka-tela, mother in law.

Kates, star; \sim -taj, comet; \sim *thokwetaj*, morning star.

Ka thäk a, not edible.

Kath-hi, gain, conquer, get, overcome, score in contest, expert able, acquire, can.

Ka-thile, shinbone.

i-Kath pa, gain.

Kath tus, mocking bird.

Kathyen, wet (make).

Katimek, fishhook.

Katin, dance.

Katinaj, a dance.

i-Katla, catch hold of.

Kat nat, knife; *kat nat-hi*, sheath of knife.

Kato, elbow.

Kato, curve, engle.
Katoj, *kawitoj*, sister in law.
Katos, milk, udder.
Katsayaj, a quarrel, war, battle.
Ka-tsetak, girth.
Katsi, swelling in neck.
Katsi, there (person or thing).
Katsi, *katsiyataj*, evil.
Katsi, to quarrel.
Katsia, ugly, bad.
Katsiyaye, cross with, angry with.
Ka tsonij, comb.
Katu, yellow; \sim *-yen*, yellow (make).
Katukwetaj, rattle snake.
Ka-tumyej, saddle cloth.
Ka-tumyej, buttons.
Katu taj, fish (dorado).
Katuth na yaj, abhorrence.
Kat yataj, oath (an).
Kat yenek, cook.
Kawathanat, balance, measure.
Kawathanti, measure.
Kawayi, space between, chink, gap.
Ka-wichi, people of.
Kawo, agent, teacher, servant, follower.
Kawona, hat; \sim *-taj*, hat band.
Ka wo tak, lasso.
Ka wotsotaj, stomach.
Ka-yahayaj, quietness.
Ka-yainatsaj, (pl. **Ka-yainatses**), spy, inspector.
Kayek, honey.
Ka yojw, friend.
Kayuche, coat, blouse, vest, shirt.
Kefw'hayaj, weakness, infirmity, softness.
Kefwi, loose, weak, soft, slack, limp, infirm.
Kefwincha wichi, weak people.
Kel-thi, nimble.
Key, practice, habit, custom; \sim *ihi*, perverse, obstinate, tricky, evil in act.
Khai, furniture, goods, jewels, objects, ornaments, treasure, clothes.
Khai, cocks'comb, top knot; \sim *-ni*, pocket, satchel, vanity bag, bag; \sim *wet*, shop, store, treasury; \sim *wet hi*, treasure box; \sim *wet wo*, store-keeper.
Khapfwayaj, blessing.
Khapfwaye, bless.
Khaya, friend (woman's word).
Khi laine, *khi lak*, later.
Khi ta, not (he it).
Khita, not.
Ko, mother.
Kofw, froth, scum.
Kofwa, cold, shivering, ague, malaria.
Koi-thi, play, dance.
Koj-che, pleasant, sweet.
Kojej-thi, rejoice with.
Koj-thi, pleased, satisfied, cheerful, contented happy, merry.
Kojyaj, pleasure, happiness, contentment.
Koj yene, encourage, exhort.
Kok'a, abominable, filthy, nasty, objectionable, repulsive.
Kok'ataj, pulpy, wet.
Kok yene, defile, feel disgust at, pollute.
Kolki, money, silver.
Kolki-wos, money changers.
Konché, waste (to lay), destroy, spoil, sin against, hurt.
Konchiyaj, destruction.
Konit-thi, *koj yen thi*, pleasure to cause.
i-Kon tham ehen, to be friendly with.
Koset, drawers, trousers.
Kostaj, herm.
Kot, sparrow hawk.
Kot (pl. **Kotses**), persecutor.
Kotses, prey (birds or animals of).
Kotso, knot.
Kotso, joint, knuckles.
Kotsoy'ne, knot.
Koyaj, feast, playing.
Koyek, game, plaything.

Koyes, enemies.

Kuse, jaw, chin; \sim -thile, jawbone.
Kutsi, pig (domestic).

Kwe, fore arm, paw, hand; \sim -cho, palin of hand; \sim -chufwi, armpit; \sim isi, clever, steady hand; o- \sim istakej, drop, let out of the hand; \sim katsel, back of hand; \sim nek, captive; \sim pot, glove; \sim thele, weapon.

Kwenek, slave.

Kwesche, break.

Kwes che, tear, rend.

Kwetes, upper arm.

Kwe thele, arms, club; *kwe thele ihi*, armed; *kwe t'ofwat*, bracelet; *kwe tse*, biceps; *kwe wo*, wrist; *kwe yaje*, beckon.

L.

La, pet, domestic animal, animal owned.

La, later.

Lafwek, hedge, fence, inclosure.

Lafwel, agile, nimble, quick, swift; \sim che, rush.

Lajij, heal; *ji-lajij*, cure (by witch-doctor).

Lajw'tsakas, beads.

Laka-wotlos, halo.

Laké, burn brightly, flame, flare.

Läkw'thi, insult, mock, treat unkindly.

Läkw'yansaj, mocker, mocking.

Län, brother.

Län, annoy, vex, torment, kill, beat, conquer, cudgel.

Lauche lewui, remove clothes.

Lanek, ball.

Länek, killer, victim.

Lanhen (lanthi) akweye, swing the arms.

Lan-hi, loose, extract, remove, set free, unloose, untie, take out or away; *lanhi täj*, flay; *lanhi taj*, peel.

Lankanti, extractor.

Lan-thi, rocked with waves, shake about.

i-Lanthi lechas, wag the tail.

Län yaj, slaughter, murder.

Lanyaj, harvest, reaping; \sim -wo, harvester, reaper.

Lät, ache, feel, hurt.

Lätäj, dish, plate, platter.

Lataj, horse; \sim -täj, thong; \sim -thokai, bit bridle; \sim -thäs, colt.

Latajatj, otter.

Latas-wo, groom.

Lätche honat, hear (sense of hearing).

Läte, hear, smell, perceive.

Lät'kaine, frills.

Lät kainek, decorations.

Lät'kayen, adorn, decorate.

Lätsanhat, brand, mark, pattern.

Lätsantes, designs.

Lätsek, wound; \sim ihi, wounded

Laweni, deep water.

Layi, uncle.

Le, terminate, stop, pass away, end, disappear.

Le, clear up of rain, cease as rain.

Le chayen, imitate.

Lehi, book; \sim letetsel, book of ancestors.

Le husek choye, remember, mind.

Lej, wipe out or off, wash, clean; \sim -kai, one who washes clothes, washers; \sim tso, relinquish; \sim -yaj, washing.

Le-kweyaje, beckon.

Lela-wet, out post in farm; *lelawet* -wo, out post keeper.

Len, smear.

Lenche ape, anoint with oil.

Lenek, mussel.

Lehusek iyej (kamaj lehusek iyej), hanker after, still longing for; *lehusekla*, to recall, recalled; *lehusek tai*, make a slip (mistake); *lehusek yekche*, disappointed.

Lenlj aitaj, unpleasant odour.

Le no'yaj ihi, authority, power.
Lenek thele, pearl.
Lepes thele, great grandchildren.
Lep'i, weasel (comadreja).
Lep ihi, shine, lighten, glitter, bright.
Lepleyaj, brightness.
Les, family, children, grubs.
Lesainek, writing.
Lesas, young things.
Lesayen, mark, write; *lesaten-wo*, pen, pencil.
Let, paint, facial paint.
Letan chufwi, to shelter under.
Letane, take shelter in.
Letan fwuti, shelter behind.
Let'nyaj ihi, a shelter from.
Letsaj, water plant (acol).
Lewuk, master.
Lewuk okhai t'imathe pa, heir.
Le-wekyaj, pace.
Lewitai inu'pe, danger passed or over.
Lewitai-thi, to happen, emerge, even-tuate.
Lewo, rainbow.
Lewoinek, backwater, lagoon, lake.
Leyej, cease, desist from, give over, leave off, surrender, relinquish; *leyaj honat*, pass away, die.
Lijtihiyaj ihi, steadiness.
Lin, swim.
Li-tsi, swarm of bees.
Lohot, llama.
Lop, winter.
Lopen, thin.
Lopen, lean.
Los, many.
Lotek, arrow.
Lun-hi, go to and fro, encircle.
Lunkat'hen ate, turn your eyes about.
Lunkat'hi, driven.
Lun-thi, go (round about through), revolve.
Lutsej, gun, bow; \sim *-mok*, gun-powder; \sim *-pot*, gun cap; \sim *tak*, bow string; \sim *-thoi*, shot.

M.

Ma, sleep.
Ma, go, go on.
Machataj, mule.
Maji, some time ago.
Mainek, woof.
Maka, thing, \sim *chik hape*, anything, anyone.
Ma kani, leaning.
Ma katsi, lie down, indisposed, faint.
Maka wotlos, wheel.
Mak fwaj, something.
Mak mayek, object, thing, person, animal.
Mak ta nam hanej ihi, what we know not.
Makwe, go with.
Mak wos, bees.
Ma lete, close the eyes.
Maletsaj, spoonbill.
Mamti, manti, sometime ago.
Manse, (pl. manses), youth.
Mantej, leave.
Mantej, let remain.
Ma ocho ya, depart from me.
Masa, wasp.
Ma'se, youth, lad; *ma'seyaj*, youth (period of).
Mat, real, actual; \sim *che*, verily, true, fulfilled, certain, accomplished.
Matche taj owoye, verilv I say.
Mathe, present, now, just now.
Mathatsek, last.
Math-cheni, remain behind on road.
Mathe, remain (over or behind), leave (over or behind); \sim *-wek*, complete.
Mat'hiche lame, take place (will).
Mathnen cha, remain behind in house.
Math yej, thus, so, like, as.
Mathyej pante tso othamet taj ihi lehi, thus it is written.
Mathyej ptso, just so.
Mat kat, indeed, but.
Mathnin, last.
Matsetaj, wasp.

Ma tso, spreading as smoke.
Ma-wet, bed.
Mawo, fox.
Mawotaj, wolf.
Mayai t'owom lewo, seller, dealer.
Mayej, sleep with, stay with; *ma no yej*, slept with us (stayed the night with us).
Menej, reason, cause, fault, blame.
Meye, fetch.
Mitsi, cat.
Miylk, spin.
Miyo, eagle.
Mo, hip.
Mo, crupper.
Mohot, moth.
Mok, powder, meal, dust.
Mokotaj, ashes.
Mop'i, egret.
Mukwe, fool.
Mukweyaj, folly.

N.

Na, now, near, here.
Na, take, receive.
Na-am-isen, let us be good to each other.
Nachaje, bring back, hand back.
Nachu, take to pieces, pull down, demolish.
Na-fwaj, sister.
Nafwataj, frog.
Nafwel, sensitive, modest, shy, ashamed.
Nafw'li, shame.
Nafwenla, respect.
Nafwolo, cockroach.
Naha, jammed, fixed, fast firm.
Nahakwe, snail.
Nahati ilän, sleepy, drowsy.
Nahayej, task (to have a), busy, occupied, engaged.
Nahayoijw, heat; ~ *-ilän*, sunstroke.
Nahelop, thirst; ~ *-ta ilän*, thirsty.
Nai, leave as waterpot.

Nai, bathe.
Naiha, *naihayej* (*v*); *naihat ihi* (*sub*); *naihat no* (*me*), what holds or occupies a person.
Naihat ihi, to have an occupation, something to do or to hold one fast.
Nainti, bathing place.
Nai tham ej, defend oneself.
Naiyej thi, busy, occupied.
Naj . . . a, without, short of, wanting less; *najlewuk a*, without an owner.
Najej, touch in passing, brush against.
Najhut, stinking, putrid, rotten.
Naji, sometime ago, yesterday.
Najit letunfwaya, unrivalled, peerless, unequalled.
Naj lechuya, hornless.
Najit lekeyis a, simple.
Najit lewet a, homeless.
Najit wai ya, always, ever.
Naj la key a, meek.
Naj lekaj a, reticent.
Naj le nahat a, vagrant, unoccupied, idle.
Najle najw'tho ya, impudent.
Naj lenajw'thi ya, shameless.
Naj lesukyaj a, sinless.
Naj letelaitayaj a, impatient.
Naj letes a, fall from debt, blameless, guiltless.
Naj le witai ya, without event.
Naj lewui ya, unclothed.
Naj lijtinyaj a, faithless.
Naj tak a, fetterless.
Naj thamet a, cautious.
Naj thäs a, childless.
Naj thetek a, headless.
Naj tse ye, hate, dislike.
Naj tufwaya eth, therse.
Najw'thatsaj, ashamed person.
Najw'tseye, dislike.
Najwel (*pl. najwenhen iñoj*), ashamed of others.
Nakas, break; *nak'sek*, broken.

Nale, manifest, appear.
Nalit, reveal, discover, disclose; *~ la*, prophesy; *~ -pe*, show, enlighten.
Nalpe, visible.
Naltayaj, prediction, vision.
Naltsansaj, magician, diviner.
Nam, come, arrive here; *~ chut*, young, not grown up.
Namel, us, we.
Namet-wo, informant.
Nam fwihi honat, unused to a place.
Namhi, come apart or undone.
Nam lät la, not feel (pain).
Nam neche, before I was born.
Nam nisenla, not perceive (smell).
Nam tajpe, not in time, miss.
Nam thakalche, ungrudging.
Nam wen, not find.
Nam wenla, not notice (sight).
Nanaj, river fox.
Nanayej tai, unchanging.
Napaj-thi, knock, pat, buffet.
Napanej, trip, stumble.
Nap'hayaj ihi, boxing, pummeling.
Napu, lick.
i-Naskatej thi thamel, ensnare in talk, try to obtain information from another.
Naskat-thi, seize to kill.
Nataspa, frown.
Naskat-thi, enter and take, prey.
i-Naskat-thi, to work or act by stealth.
Natcha, drop, fall.
Natchetek, mimosa.
Nate, rabbit.
Natsan, sneeze.
Natsas, children.
o-Natseyej, homesick, sad.
Natse yej, afraid of.
Nawai, boil as water, ferment.
Nawop, springtime.
Naya, sufficient, enough.
Naya ta owenpe, enough if I see it.
Nayej, road, track, way path, milky way, footprint.

Nayiho, set at nought.
Nayej-ho, keep back, protect, reserve, retain, refuse permission, withhold; *nayej ta täh-thi eth*, by ways, partings, cross-roads; *nayej-tes*, sign post; *nayej-wo*, pathfinder, leader, guide.
Nayi-ho, hate.
Nayiyaj, hatred.
Ne, now, recently, just now.
Nechayek, new.
Nechay'ni, renew.
Nechayek, fresh.
Neche, new, recent, now fresh; *~ iche*, just born; *~ nam*, just arrived; *~ namta*, early morning; *~ nat*, morning, dawn.
Nechenyaya, beginning.
Nechetayaj, desire, with, will.
Nechete, long for.
Nechet la, desire, will to.
Nechetatsaj, covetous, avaricious (person).
Nechetayaj, will, desire, wish.
Nehit katsik, none, no one.
Nejla, famine, hunger.
Nek, move towards, come.
Nekcham, year.
Nek che, accompany.
Nekche lenayej, follow example of, *nekche thip*, pass by.
Nekhen, let us go.
Nelom, melon.
Nem, not; *~ choinyat*, light in weight; *~ hape thaianal*, not their language; *~ iche*, dead and gone; *~ istakej lewuk*, not leave, not part from, not separate from; *~ koyaj*, greater, further, more, additional; *~ takw'che*, no more, infrequent, never, rarely; *~ tuhawetej*, inappropriate, unsuitable.
o-Nespe, come across, find casually or unexpectedly.

Nepha, leave position, go out (to hunt etc), rise, get up.

Nespe, encounter, come across (a friend), meet.

Nesla, bumble bee.

o-Netaj la, to have no more dealings with a person.

o-Netaj la, o-netaj am e, disinclined, unwilling to do.

Netanaj, thief.

Netek, command, order, charge, pass on an order, direct order.

Netoj, netoje, excuse me.

Newa, not, none.

Neweche, not, none.

Neyet pa, raise, lift up, take up.

Ni-aitaj áhi, not strong, gentle.

Ni-chointa, light.

Ni-cho ya, pure, clean.

Nichu, Ciriama.

Ni chut a, young.

Ni-fwaj, brother.

Ni-fwit cuarenta, not quite 40.

Ni-fwiya, wild (of beasts).

Nifwotaj, soldiers.

Nifwujtaj, shod.

Nifw'tsaj a, tame.

Nihate ya, unlike.

Ni hayaj, hope, expectation.

Nihi, watch.

Nihichoye, welcome.

Nihik, vigil.

Nihila, receive as visitor, wait for.

Nihi pej atla, waiting about for (letters).

Niisa, bad.

Nij, scent, smell, fragrance, odour.

Nij, brother.

Nijñat, snare.

Nij thi taj, turkey.

Ni-kaila thi, not hurring.

Ni-kefwiyaho, not flexible, stiff.

Ni-kojayej-thi, displeased, indignant.

Nikyat, hook, trap, fishhook.

Ni kathahi, unable.

Ni-kojathi, unhappy, discontented.

Nilatache honat, deaf.

Nilataj, living.

Ni'nane (ni-wenape), not seeing.

Ni-paja-che, not long time.

Ni-paka yej, not adjoining, not close to.

Nipith, pit of stomach.

Nisaj, sandal, shoe, boot.

Nisej, accompany.

Nisen la, smell, perceive.

Nis-wek (Nische-wek), to be or do together.

Nisinij, smell.

Nisoj, salt.

Ni teka, fast.

Ni-thamtejayej, alone, not joined to, apart.

Ni-tiyacho ya, not long for.

Ni-tiyahusche, not mind (desire).

o-Nitiye, to tell something to another.

Ni-tichunache, ungrateful, unthankful.

Ni tujacho ya, bachelor.

Nitajacha, shallow.

Ni-tojweya, not far.

Ni-totayaho, not near to.

Ni-tsinaye, immovable.

Nitsaj, pig.

Nitsajaho, narrow.

Nitses, swine; ~ -wo, swineherd.

Ni tuna, soft, temporary.

Ni-tunayej lewuk, not remain with, not adhere to, unfaithful.

Ni-tuthana (Nam tuthan, pl.), not dislike, not reject.

Ni-tuyachoye, not desire.

Nityen, urge, require, oblige, demand, compel, constrain.

o-Nityeuho, forced me to do.

Niwainyas, visitors at feast.

Niwalik, serpent.

Niwohit, none.

Ni-woya lechejwa ya, not marry.

Ni wuja, little.

Ni wusek, duck small.
Niyakw, string, rope, belt.
Niyat, ruler, chieftain, captain.
Niyatej, rule, govern.
Niyat-fwa, great chief, chief captain.
Niyat-wet, palace; *niyat-howet*, throne; *niyat-yaj*, realm, rule, kingdom.
Noj, no more, supply, finished, come to an end of.
Nojwej, none left.
Nokwaje, *nokwajetpe*; *nokwayaj*, speak harshly to.
Nokwaj pe, contend, strive.
Nokw'hayaj, salutation, greeting; *nokwayaj*, a railing.
Nokwiyej, greet, salute, worship.
Nok'yel, middle-aged.
Nom, brisk, wake.
Nomat, stir up, awaken, rouse, excite.
Nomhi, stirred, roused, incited, excited.
Nom pa (pl. *nomchepa*), rise up.
Nom thi, rise.
Non'ti, oven, furnace.
Nosoi, saltless, insipid.
Nosoyaj, savour, relish.
Nowal, frightened, afraid, fear.
o-Nowaiche ta otaiche, I was afraid to go.
Nowainsaj, coward.
Nowai taj tat, somewhat afraid.
i-Nowai-thi, suffering (used of menstrual pains).
Nowai-thi, timid.
Nowayaj, fear.
Nowiytaj yaj, rule.
Nowujtaj, king, president, governor.
No'yaj, power, authority.
o-Noyaj, great officer.
Nu, bone.
Nu athoho, run.
Nucha, descend.
Nuhatcha, lower to.
Nuhatpa, liberate, acquit, let out, sever, set free, separate, cast out.
Nuhat tham ho, startled, suspicious.
Noho, pass.
Nukwe, pass along, travel.
Nukwepe iñoj, exceed others.
Nu'la, snatch away.
Numnache, unloved.
Nupa, spring, mount, disembark, come out, ascend, escape; *~ thäsaj*, hatch.
Nupe, surpass, excel, pass by.
Nus, snout, nose.
i-Nu pej wek, quarrel, fright.
Nus-sat, upper lip; *nus-täj*, nosebag; *nus-pe*, nostril; *nus-yen*, snore.
Nutchenaj, sower, planter.
i-Nuthatpe, to go by (i. e. pass without calling at the house).
Nutssa, virgin, maid.
Nuye, take a bait, take by force, move, pass to.
Nuye, beat upon as wind.
i-Nuye, to attack (person or animal).

O.

O a iwitaye, I wrong you.
Ofwitajayaj ta ni isachehen, evil thoughts.
Ohape ni la tat, I shall be (anything e. g. a bishop).
Ohi, grave.
Ohotaj, bronchial trouble, influenza, whooping cough.
Ohuse, souls.
Ohusek wetahi, perplexed.
Ohuse-wet, church; *ohuse wet thele*, congregation; *ohuse-wo*, minister.
Oj-cha, father.
Oj-tiyaj, faithfulness.
Oj-tyej, faithful, remain firm by.
Okamtse, engaged girl.
O-känej iche, elected.
Okhapfwayaj ili, blessed.
Okwe istakej, drop out of ones hand; *okwe way'hatha*, five.
Opa, fool.
Oponti, gaol, prison, *~ -wo*, gaoler.

Osche-thi, laughing.
Oschene, jealous.
Oachensaj, jealous person, jealousy.
Ostakej, separate self from, cease from, detach.
Ostun, startle, give a shock to.
Otathyaj-wet, House of Prayer.
Othaiñi weta, err in speech.
O-tha lewathafwas-wek, we were born at the same time.
Otham, I, me.
Othamel, we.
Othamet, religious service.
Othatisej, bird (cardinal).
O-tha-yenek, interpreter.
O-t'hofwak, bundle.
Owaitaj, facial paint.
Owo, hen, fowl.
Oyik, lace.

P.

Pa, foot, \sim -cho, sole of foot.
Pa, up, out of.
Pai, bitter.
Paine, show, point out.
Paj, stick together, adhere, past; \sim -che, ancient, already, long time.
Paj pa, rise out of, spring up.
Paj'tij cruz, crucify.
Paj thi, scourge, pat, knock, beat.
Pajtit, stick together, join together, glue together.
i-Pajtit thanm ej lakey, to practise evil, have an affection for evil.
Paj tit wek, press together.
o-Pajtit-wek oyik, to treble (in lace).
i-Pajto lekwe-cho, put into the hands of.
Pak, stain to, dye to, against, press.
Pak, voice, sound, cry.
Pak, testimony.
Pakej, next to, adjoin, joined.
i-Pakhen, flat.
Paktit-ej, join, gum together.
Paki, heel.

Pak wek, yoked, together, joined, coupled, adjacent, joined side by side, fellowship, press, flatten.
Palak, transverse, across, cross wise, athwart; \sim -pe, cross over.
Palak hanajwaj, take child in arms.
Pale, priest; \sim kaniyat, high priest.
Paletsaj, needy, pitiable, poor, trouble in, distressed.
Pal'kat, cross wise, crossbeams.
Pal katsek, cross beams.
Paltsen, feel pity, desire favour.
Paltsenche, spin; \sim ochos, plead tenderly, wail, cry pitifully.
Paltseñe, grant favour, merciful to, show pity.
Paltsensaj, merciful, pitiful.
Paltseyaj, mercy, pity.
Pa'na, grasshopper.
Pa'nan, pepper.
Pa'ni, throat; \sim tak, collar, yoke; \sim thile, adam's-apple.
Pan-wo, baker.
Papa, menstruation period.
Pase, beard, moustache.
Pasenaj, armadillo.
Paset, stem of pipe.
Paset, lip, mouth of pitcher, bill of bird.
Pathapa, termite.
Patnek, braided hair, pigtail.
Patsaj, stork (adjutant).
Patsethai, pleiades.
Payi, frog.
i-Payit no, it tires me e. g. slow going horse.
Pe, door, gate, opening, upon, on.
Pe, for one; o-pe, for me.
Pe-cha, key.
Pej, constantly, again and again, always, ever, often.
Pek, waterhole, well.
Pelaj, white.
Pel'hat, whiten.
Pelitsaj, needy.

Pen, boil, cook in pot.
Penaj, orphan.
Penek, boiled (thing); *~-wo*, cook a.
Pe-pot, door (bar or cover).
Pes, point, last, end.
Pese, outer branches.
Petaj, silky, smooth; *peta-cha*, slip back, slide down.
i-Petaj lechalos, smooth cheeks.
Petetayaj, forgetfulness.
Petetia, forget, neglect.
Pethai, storm.
Peyak, shadow, reflection, photo, face of coin. image; *~-hi*, mirror.
Peyek, a word, news.
Pifwitaj, catapult.
o-Pile, return for.
Pin, return.
Pinek (pl. pinai), tendrils of fruit.
Pinen, to turn back (sing).
Piniche (piyeniche) akweye, stretch out (forwards) the arms.
Pinu, bee, honey, sugar-cane; *~-mok*, sugar.
Pispetas, mist, drizzle.
Pitaj, tall, long, deep.
Pithkat-thi, roll a log.
Pitoschencha, depths.
Piya, may be, perhaps.
Piyencha akweye, stretch down the arms.
Piyenpa akweye, stretch up the arms, *piyenpa lekweye*, lift up the hands.
Po, bake, roast.
Pofwo, crack, burst, break.
Pofwohi, burst into flower (of trees).
Pohi, cover, close, shut.
Po-hi, imprison.
Pohiche, enclose.
Pok, prisoner.
Pokwe lewut, spitjack.
Pokwe pe lechote, stopped their ears.
o-Polzinen, minced meat.
Ponek, hank, clew, ball of wool.
Pon-thi, wind into clew.

Pop, pigeon.
Pope, cover over.
Pot, stopper, cover, lid, block; *~-cha*, mist falling; *~-che*, fill a hole.
Pote ochumet, earth up plants.
Pot-ho, fill up.
Pothak, knee cap.
Po-thi, stop a leak.
Poyej (pl. pokwe), full.
Poyej-hi, mend a rent.
Pule, sky, cloud, heaven; *~-nam*, cloudy; *~-ni yat ya*, Kingdom of Heaven; *~-thele*, heavenly being; *~-wo*, swallow (flight of).

Pum, drum.
Pumfwa, brothers and sisters.
Pumi, moist, wet.
Pumtaj, bittern.
Pumyen, moisten.
Puse, fur, soft hair, down.

S.

Sache, dappled, piebald.
Saintaj, moss.
Saj-hi, split, cleave.
Sajhi honat, plough to.
Sajhi lechote, earmark.
Sak, cobweb.
Sakal, cloth, calico; *~-chut*, rag; *~-thipe*, cloths (small); *~-thota*, strip of cloth.
Sakanej, spoil, rob, secure, get a grip of, acquire hold, achieve, seize, pilgrimage, lay hold of.
Sak fwaj tat, patched up thing, mended.
Sak fwaj tat, person unwell.
Säki, serpent.
Sak-thi, person unwell.
Sak-thi, mended, patched up thing.
Sale, pith.
Samsame, whisper.
Sap'hi, winnow, sift; *~-waj*, filter.
Sapkanti, sieve.
Sat, muscle, tendon, fibre.

Satai yap'nomche ni , stiff muscles.	Siyak , visitor.
Sataj , cord, lashing.	Sopa , wax.
Sataj-cho , clod of earth.	Sopfwe , bee.
Satas , parrot.	Sowa'ha , laugh boisterously.
Satej , stuck together.	Soyej , take away, snatch from, remove, deprive of.
Sat'hi (wa) , clear (water).	So-wek , separate.
Satsitaj , macaw.	Stun , scare.
Satyen ej , stick, join.	S'tun , frighten.
Sek , sweep.	Su , vulva, genital (female).
Seltej , suddenly, surprised, astonished, startled, marvel.	Su fwiho , wrinkle.
Semthäk , bottle-tree.	Sufw'kane , tattle, tell tales, speak ill of, misstate, gossip, false (statement).
Setej , joined, fixed, stuck together, held.	Sufw'kanyaj , gossip.
Sethkanya(j) (selkat) , surprise.	Suitomche , frown.
Sewa katsi , I am absent.	Sukwenaj , accomplice.
Shutit-thita , out of sorts.	Sukyaj , sin; \sim lewuk, sinner.
Sichat , shake.	Sulaj , antbear.
Sicket , hammock, bag.	Sulaj kaj thichu , bayonet.
Sijtaj , rib.	Sulak , waist; \sim -tak, waist band.
Sikai , visit, stroll; \sim athoho, to come and visit (us).	Suluj , white woman, foreigner (female).
Sila , good.	Sun , whistle.
Silak , parrot.	i-Sunche la , call with whistle.
Silakhai , cat, tiger cat.	Suthtekla , snake (coral).
Silataj , nice, pretty, beautiful, handsome.	Suthkane , tell idle tales, tattle about, prate, gossip.
Silätyaj-lewuk , witness.	Suthkansaj , gossipier.
Simacho , cat, wild.	Suth-kan-yaj , act of gossiping.
Sinaloj , flea.	Suwai thakwetaj , spider (tarantula).
Sipa , soldier, police; \sim kaniyat, captain.	Suwathkoth , night-jar.
Sit , brush hair, comb hair.	Suwethak , water melon.
Sita athoho , wrong.	
Sitai , evil deed.	T.
Sita-wo , liar, evil doer.	Tacho , forehead.
Sitayaj , reproach, bad deed, blasphemy.	Tafwai , delivered, free, safe.
Sita yen , wrong (do or say), libel, blasphemey.	Tafwayej , gush out, leak.
Sithaj , cactus.	Tafwelej , recognize.
Si waj ni , rush, flag.	Tafw'thi , cry, wail, weep.
Si wan has , ants.	Tah , hidden.
Si wan thakweta , bee.	Tahi , select, choose.
Siwok , woodpecker, carpenter; \sim -wet, carpenter's shop.	Tahuyaj pe , tumult.
	Tahuye , speak to, say to.
	Tahuyej , say to.

Tai, astray, lose, out of sight, perish, cease, disappear, err, waste.

Tai am ej, forgiven (you).

Taichajche, cool (weather), cold, fresh.

Tai-che, before, front of, facing.

Taiñat, blot out, eradicate, forgive, lose, cause to rid.

Tainche, downwards.

Tainfwaj, at once, now, soon.

Taini, copse, forest, wood.

Taipa, sit; *o-iaihipa*, sit on a soft or sticky mess of anykind; *o-tai-papa*, sit on a hard substance.

Tain-thele, foresters.

Tainyat cha, to lower.

o-Tainyo, to warm self at fire.

Taiwek, contend, fight.

Taj, correct in speech, to be exact.

Taj, hit, strike.

Taj, that, those, this, these, when, what, somewhat, which, who, as, while.

Taj, skin, outside (covering), shell, right in view, peel.

Tajan, thunderbolt.

Taj chetso, on the move.

Tajej, strike the idea.

Tajhi lete, eye for eye.

Tajla, fix upon.

Tajlena, yonder.

Tajletsi, near one.

Tajpe, to be in time.

Taj pej, hit mark each time.

Tajpe ta lewai, arrive in time for.

Tajwelej, know, perceive.

o-Tajw'thayaj ihi, care for another.

Tajw'thaye, to take care of.

Tajw'tha tham e, esteem oneself highly (care for self).

Tajw'thit no ho, weep for me.

Tajw'tin choye, come to know, have an idea about, suspect.

Tak, strap, cord of bow, handle of pot, fetter, thong.

Takw, two, more than one, many, number, dual; *~ 'che* twice; *~ 'che oyenthi*, twice I did it.

Takwche, ever, frequently.

Takwecheta, no more.

Takwe, gather up.

Takw'tsilis, twins; *takw'wek*, two together; *takw yen*, double; *takw'yen lehusek*, to be perplexed, »of two minds».

Tamaj chet, holy, sacred.

Tamajej, guard, keep, sanctify, preserve, reserve.

Tamchai, withered, dry.

Tamenej, blame.

Tamsek ihi, opportunity, time disengaged, free.

Tamsek ihi hita, busy.

Tän, call, cackle, cry, shout, howl.

Tanai, elders, old men.

Tanaj, bag, hammock, net.

Tänche la, call with bell.

Tanej, hurry, quick.

Tanej chik oyilajej, can't be cured.

Tänjej tham eje, call themselves.

Tanek, liver.

Tanfwa, foe, enemy.

Ta'ni, tortoise (land).

Tanicha, calmed.

Tanisej, accompany, go with.

Tanisfwa, companion.

Tanit cha, calm (sky), quiet.

Tanit-pe, peaceful, quiet (of water).

Tan'waye, married.

Talaj, headrest, pillow.

Talakw, senior, great, adult, grown up; *~ -fwaj*, old.

Tapil, return here, come back.

Tasa-wet, ladder, footstool, carpet.

Täscha, on foot.

Täse, kick, walk in, tread, step on.

Tasin, chastise, flog, whip.

o-Täs'i, täs'hi, step on soft substance.

Täs letapehen, tread on one another.

Tasnat, whip.

Täs-waye, step near (beside i. e. nearly step on); *täs-pe*, step upon; *täs-wek*, step together.

Tat, put.

Tatcha, unload, sow, put down, plant, lower, knock down.

Tate, throw out solids.

Tate, teats.

o-Tate honat, to throw (a person) down.

Tatej lepe, fasten door.

Tatej tunte, stone (a person).

Tate nikñat, cast a hook.

Tate papel, write to.

Täth, grow, source, from.

Tath, require.

Täth, spring, rise.

Täth, home of departure.

Tatha, prime, fat, grease, suet.

Ta thame, only, no more, full amount, end.

Tathame, quite, altogether, wholly, only, completely, totally, natural, entirely.

Tat'hayaj, war.

Täthe, from, out of.

Täthe, plants, shoot as plants, saplings, weeds.

Tathe, invite to, beg, crave.

Täthe, proceed from, come from, born of, issue from, ask for, call for, demand, solicit, pray for, petition; *~ letes*, from the beginning.

Tathey, called, named.

Tat'ho, put in.

Tathpe-mayai, tax gatherers.

Täthe ta ni-chuta, from his youth.

Täth'te, begin at.

Tathyaj lewuk, intercessor.

Tat'hayaj, dissension.

Tatiye, condemn, hurt, blame, accuse, injure.

Tatna, toad.

Tatnayaj, question.

Tatpa, load.

Tatsi, oven bird.

Tatsikwitaj, native oak tree.

Tatsot, burrs.

Tat thi, throw.

Tawakwai, offended, indignant, fierce, angry.

Tawakwaye, angry with.

Ta wo, flower, to.

Tayaj, rascal, thief.

Ta yath hi, breathed in.

e-Tayaj, rogue.

Taye, direction of, wait for, stay, towards.

i-Taye, to fall upon.

Tayej, perhaps, may be, doubtful.

i-Tayej thi, to be in front of one.

Te, past tense.

Te, hole.

Te, eye, eyelet; *~ -chaj*, fall in eyes (as dust).

Techajche, cold weather.

Techayen, resemble, liken, make like.

Techek thi, whimper.

Techeth, burst as egg, fly out as spark.

Techeth kapha, burst above as fireworks.

Techethen, burst as toasted maize.

Tefwai, safe, pass through.

Tefwayej, to pass safely through e. g. childbirth; *~ otilek*, pass through death.

Tefwis, eyelashes.

Te ihl, see to.

Tej-tanej, leave off.

Teje, quit.

Tej tsj, drop subject, leave.

Tej tso, let.

Tek, feed, eat.

Tek (is), not (good).

Tek eth che othamet, nothing more to say.

Tek ihanej tai, unchanged, undying, enduring.

Tek ikatsik ifwenho, no one told him.

Tek ikatsik tuye, no one cared for.
Tek isiche, blurred.
Tek ithakalpe honat, on good terms with the world.
Tek itsi, immobile, fixed, stable.
Tek iwoye, must.
Tek iwoye ta nam nek, I must go.
Tekmansayaj ihi, reticence.
Tekmansayen, keep back information, be reticent.
Tek matche ta tajw'thi, pretending to cry, not really weeping.
Teksan-thi, perturb, perplex, confuse, agitate, puzzle.
Teksanthi thamet, doubtful.
Teksan yaj, perplexity, confused.
Teksansaj, one who perplexes or confuses.
Tek taje, shortly, not long hence.
Tek taj, river, Bermejo; *tektaj-wet*, island.
Tek takw, few.
Tektaj-thäs, stream.
Tek thele ihi, empty.
Tek wet-nowaye, real reason for fear.
Tek wet-they a, not badly named.
Telafwiten, run fast.
Telahi, wait about in a place.
Telaitej, undergo, suffer, feel pain, tolerate
Teläj, illness.
Telajla, wait about for.
Teläj thi, patient, expect.
Teläj, fever.
Telak, tiredness.
Te lakojw, fearful.
Telak-wet, resting place, rest.
Teluk, one eyed.
Temek, gall.
Temenej, cause.
Temitaj, wasp (back).
Ten, repeat, say, sing.
Tenek, hymn, song.
Tenounhi, eyes opened.
Tenuk, one eyed.
Tenuk ihi, squint.
Tenyaj, tiredness.
Tepa, ruffle hair.
Tepe, face.
Tes, beginning, stock, stem, trunk.
Tesa, widow, widower.
Tes ihi, blame, to be to; to be the cause.
Tes ihi, to have accounts.
Te täj, eyelids.
Teläj cho ye, wait.
Tetanyaj, theft.
a-Tetej kani, go away.
Tete waj, soak, steep.
Te thichu, pupil of eye.
Te thile, eye brows.
Te tho, eye ball.
Teti, tears.
Tetsan, compute, to be curious.
Tetsan, tetna yaj (n); tet nek (pp), reckon, estimate, calculate, regard.
Tetsane, observe, watch as spectator.
Te tse, cheekbones.
Tetsek, calculation, sign, indication.
Tetsel, ancient.
Tewaye, to marry.
Tewuk, river.
Teyomhi, eyes closed.
Ti, weave.
Ti, pus, matter, juice, fluid.
Timek, man.
Ti cho ye, minded, inclined, disposed.
Ti chu i, lay eggs.
Tichun, meditate, think about.
Tichun tham ho, sigh.
Tichunche, remember, think about.
Tichunche, thank, grateful.
Tichun cho ye, grieve, fret for.
Tichufwi, giddy.
Tihi, lay, put, set, place.
Thiche lète lakanoyaj, regard (with desire), impurity.
Tihi la hala, store up.
Tihi okawotak, plait a lasso.
Tihis, bees.

Tihsuche, minded, inclined, disposed.
Tihsuche eth, desire a partner.
Tihsuche ta ichumthi, wanting to work.
Ti-husek-e, minded, inclined, disposed
Tihusek-hi, mind, remember.
Tij, dig.
Tijej, -tunte; -hala, strike against.
Tijhi, worn out.
Tik, woven.
Tik, skirt, petticoat.
Tik tha, brains.
Tim, swallow, gulp.
Timek, crop.
Timte mok, lime.
Tinayaj, weakness, illness, sickness, disease, debility.
Tip, suck, take the breast.
Tipej tham ej lakey, practise evil.
Tis, deal out (rations), discharge a debt, pay, supply with (food).
Tisan, honey comb.
Tisan, bowl of pipe.
Tisan, body, flesh.
Tisan, whole.
Tis-che, pay out, requite.
o-Tiskan-atape, I will pay you.
o-Tis che, I will pay you out (or back).
Tiskat, hide, rob, steal.
Tismak, bad eyes.
Tispetaj, mist, rain.
Tithäj, to shoulder, bear, carry.
Tithäk, mound, hump, heap.
Tithkat, c a u s. o f Tithak.
Tithak hi, turn.
Tith'kat cha, turn it over or down.
Tithak-thi, contrary (of wind).
Ti tham ej, put self with.
Tithkat cha, turn inside out, turn over.
Tithoka, discover, find.
Tit san yaj, registration.
Titsek, settlement, appointment (*s u b s. o f yitat*).

Titsek (pl. ai), line.
Titsek, mark.
Titsith, cricket (insect).
Tiyaj, strike, shoot, hit mark.
Tiyaj atsi, for ever.
Tiyajche nayej, strike the road.
Tiyaje ohusek, idea strikes me.
Tiyajho, seized with pain, attack as disease.
Tiyajho, enter, pass into one as food.
Tiyajho lehi, get into boat.
Tiyajpa, jump up, spring up.
Tiyame, pass away, time passes.
Tiyej, put with.
o-Tiyejhi, pretend.
Tiyej kani, separate, cast out.
Tiyin, *Tihin*, spin.
Toi, perforation.
Toinek, report, fame.
Toi-thi, pitted.
Toj, white of egg.
Tojwela iñoj, far from the others.
Tojw pa, high up.
Tojw cha, deep down.
Tojwe, far, distant.
Tokwe, chest.
Tolaj-thi, round, ring, in a circle.
Tolanaj, a club.
Ton, drag, draw, pull.
Tonan, still, slowly, quietly.
Tonit-cha, deepen, dig deep.
Tonit-pa, heighten, make high.
o-Tonit-wek oyik, make holes or spaces (in lace).
Tonni, uproot.
Tonpa, lift out.
Toschen cha, depths.
Toschepa, heights.
Tontek, willow.
Tonte la, withdraw, depart from.
Ton pa, take out of bag.
Ton-thi, lead.
Tota nō ye, near me.
Tota-thi lewai, time draws near.
Tota, totaho, near.

Totaye, draw near.
Totayej noj, nearly finished.
Toth'hat-thi, *tiol'hat-thi; t on'hatthi*, draw, design.
Totle, heart.
o-Totle iyejat kani, my heart goes out there (to you).
Totle tun, courageous, courage.
Totle yith, defeat.
Towej, pot.
Towej, hole, rent.
Toye, heard, known, reported, rumoured.
Toyen, bore, hole to make, pierce.
Toy'ne, report, rumour, to hear a rumour; *chik letoy'ne*, when you hear a rumour.
Tu cho ye, wish, like, want, necessary.
Tufwak, rise of bread, swell, full belly.
Tufwantes ihi, four.
Tuhawetej, fitting.
Tui, infect.
Tulño, change from one to another (e. g. water in pots).
Tui tham ho, change.
Tuj tha che, continue.
Tuj tha cho ye, persist, importune.
Tuj tha hate, c a u s o f *tuj tha che*.
Tujtha-pa, continue.
Tuj thaye, borrow, lend, owe.
Tujw, eat.
Tujw honat, scent, bark.
Tukwa, swollen.
Tukwe, hunt for, seek.
Tukwe wahat, to fish.
Tuleth, fry.
Tum, boom.
Tumat-cha, put below or under.
Tumat la, change places.
Tumla, care for.
Tumche, to be in a position; *~ nayej*, patter of feet, rumble on road.
Tumat che wek, transpose.
i-Tumat tham ejen, *ta yamthi tham ho*, to murmur among themselves.

Tumcha, downward, inward as a underground fire.
Tumche honat, boom sound.
Tume, make a noise about.
Tumej la, next (following or preceeding), next to; *tumej thip*, other side.
Tum ho, to be in a direction.
Tum ho, sound to.
Tumho, benumbed, cramped.
Tumla, desire, like.
Tumat la, exchange; *tumat-wek*, exchange.
Tum pa, outside of vessel, outward, upward as smoke.
Tumpe honat, reported every where.
Tumte afomkat, turn right.
Tumyaj ihi, juxtaposition, proximity.
Tumyej, saddle cloth.
Tun, constant, durable, firm, hard.
Tunat no, stadtast (to me), faithful, enduring.
Tune, keep company with, console.
Tunej, hardened with.
Tuufwa, companion.
Tunho, benumbed, cramped.
Tunni, costly, dear.
Tun ni, strong, steady, firm.
Tunte, stone; *~ mok*, chalk, whitewash.
Tupen cha, bow head.
Tupi yej cha, stoop down.
Tus, cirama, secretary bird.
Tus kal, basket.
Tuskal-wo, raccoon.
Tuth, urinate.
Tuth cha, hiss, whistle.
Tutche, sow, plant.
Tuthchencha, drip through as water.
Tuth na yaj, disgust, rejection, refusal.
Tuthpe honat, flood.
Tutsaj, smoke, haze.
Tutsen, to make a smoke.
Tutsetas, fog.
Tutseyejchehen ates, drink freely of beer.

Tuthu, urine.
Tuye, cherish, care for.
Tuyu, skunk.

TH.

Tha, louse.
Tha, fruit.
Tha, dye.
Thachil, spittle.
Tha hi, *tha yej*, with, to be.
Thahi, dart.
Thahi-fwamti, sheltered.
Thahi-najw'that-thi, ashamed of self.
Thahi-nalit, appear, be in form of.
Thahi-nal'tej, *thahi-nath'tej*, appear to (a person).
Thahi-pajtit, throng.
Thahi paltse, beseech.
Thahi-paltsenej lechos, cry, use a pleading or crying voice.
Thahi paltsen thi la, needy, to show self in need.
Thahi tsil kat, purify self.
Thahi tsilkat (pl. *hen*), purify oneself.
Thahi tunti, held tightly, remain firm.
Thahi wenat'hen, separate themselves.
Thahi-wen, seen in a dream.
Thahi-wenyenhen, appear.
Thaicha, branch.
Thai chäj thi, boast, proud.
Thai chäj tham ej, boast oneself of.
Thai-chäj'ej thi thamet ta iwoye, boast about.
Thai chesat, heal oneself.
Thai-chihelit, grow, grow up.
Thai-chufwen, service, to hold.
Thai-chufwen-thi, teach self.
Thai chui yat, fast.
Thai-chunkat pe, to be first.
Thai-fwalntej, delivered (of child).
Thai-fwechen-thi, feign, affect to feel.
Thai fweneje, call themselves.
Thai fwén ho, confess.
Thai fwén ho wichi, farewell, to bid.

Thai fwomej pe, throng, press upon, crowd.
Thai fwon la, deny.
Thai hanej, know in oneself.
Thai-hanej ihi, know oneself.
Thai-hanthach, increase, multiply.
Thai hanthaye, increase, become full.
Thai hi, mixed, mingle.
Thai-howatsan, to be apprehensive, in dread of happening.
Thai-hute-wék honat, to gather together at or in a place.
Thai hutunthi, warm self at fire.
Thai hut wek, assemble, meet together.
Thai ihi, bear fruit.
Thai kantej thi, covet.
Thai-kajyen thi, to pack up (goods).
Thai kantej thi, desire.
Thai kathej, able in oneself, possible.
Thal kath hiyejte piya, hardly.
Thai koj yenej thi wichi, praise of men, to have.
Thai-konchi, sin against oneself.
Thai-länhen-pe, contention, to contend.
Thai-lan thi, rocking about, dancing about.
Thai läte, suffer.
Thai-lechufwas, associates, people living together, neighbours.
Thai-lepine, shine, appear bright.
Thai-mathet-cha, left behind or alone.
Thai nathaj wek, mutual bringing back (e. g. exchange of prisoner).
Thai nenyat-pa, exalt oneself.
Thaïni, rim, edge of knife, mouth, word.
Thaïni aitaj, a big noise; *thaiñi chenhi*, open the mouth; *thaiñi- cho*, palate; *thaiñi- ihi*, sharp.
Thai nit yene, must, constrained to feel, feel compelled, urged self.
Thaïni tunni, stutter, stammer.
Thaipuk, saltlick.

Thai-siteje, brush against.
Thai-so hen, melt away as fat, disappear.
Thai so pej wekej lechejwas, separation of husband and wife.
Thai taintej lehusek, lose his soul.
Thai tānan, peaceful, quiet, not excited, calm.
Thai taneje, call themselves.
Thai-tanistej, to be involved together (in an accident).
Thai-tate iñoj, join up with the crowd.
Thai tatej kani, withdraw self.
Thai-tat pe, lean on.
Thai-techayen, become like.
Thai-tetsan, decide.
Thai thahi, to be with, among.
Thai thatej iñoj, mingled with others.
Thai thokonche, swarm, congregate, crowd.
Thai-tiyejche kani, separate self from.
Thai-ton, crawl.
Thai-tonej-hi, to go backwards.
Thai-toniche, withdraw oneself.
Thai tonte la, go apart.
Thai t'sanhen, covered with flesh.
Thai tsej thi, caught, held.
Thai tso hen, melt as fat.
Thai tsuth'kat'hi, turn self about.
Thai tum tej, instead of another.
Thai tunat, pricked with thorn.
Thai wachuhat'hi, waste, become nothing.
Thai waj yen, exalt.
Thai wak that thi, prepared.
Thai-wakw'ñai nen, angry with one another.
Thai wak'yayen, filled with anger.
Thai welanat, transfigured, transformed, change from an appearance.
Thai welantej, act a part.
Thai wenat, divided.
Thai-womat pe, gave self for.
Thai wom thi, dissociate.

Thai woy'neja (ta tāthen), means, way (they grow).
Thai wuj yen, magnify; *thai wunit*, make self great.
Thai yuth'natej, abhorred.
Thaj'nayaj, weeping, act of wailing, lamentation.
Thäk, bait, food, bee's food.
Thakalpe honat, «fed up» with things, upset with the world.
Thakal thi, concerned, anxious, apprehensive, feel strongly about, distressed, disappointed, disturbed, interest (to feel), restless, solicitous, uneasy, upset, mourn.
Thäk-hi, plate.
Thäk laha iyej, board, wages.
Thäk'nat saj, glutton.
Thakot, grass hopper.
Thak-pohis, trousers.
Thaksek, flock.
Thakwe, water jar, honey comb (the hole), pitcher, vessel.
Thakwehi, wicker frames for carrying vessels.
Täk-wet, dining room.
Thäk-wet, store (food).
Thal, reflection.
Tha-lechotfwas, partners.
Tha-lechufwas, comrades.
Tha-lehuminani-wek, intimate friends.
Tha-letaufwas, enemy, inimical.
Tha-lewet-fwas, neighbours.
Tham, he, it, person, she.
Tham, stool, to go to.
Tham, excrete.
Tham, come.
Thamel, kinsfolk.
Thamel, them, they.
Thamet, account.
Thamet, word, notice, news, information.
Thamet-ej, instruct, authorize.
Thamet ta is, Gospel.
Thamet t'otah yen, parable.

o-Thamet-wos, preachers.
Tham-is, beads.
Thamsaj, small, little.
Thamtejej iñoj, with the others, joined up.
o-Thamtejej lakojyaj, to take part (mingle) in a feast.
Thamya, great (one).
Thänhi, a sting.
Thäni, set fire to, light.
Tha-pay'nej lewujyaj, showed forth his glory.
Thäs, son.
Thäsaj, child, offspring, young of, embryo.
Thäse, daughter.
Thäs ihi, nursing a child, suckling young; *thäs-wo*, nurse; *thäs yoth*, miscarry.
Thät, beverage, drink.
Thataj, jigger.
Tha-tes, creator.
Tha-thameth, friends, friendly.
i-Thathe am ej, is left with you, remains with you.
Thät-hi, cup, drinking vessel, glass; *iħät-hi-thele*, contents of vessel.
Tha-thipe, sharer.
Thatithunej, cloud (clouds cover the sky).
Thatseyai iwek, die together.
Thawo, tassel, fringe, flower.
Tha'wo, ghost.
Thawuk thamet ej, in the name of the Lord.
Tha ya, accompany.
Tha yahasej, rub self against.
Tha yahen, perceive in oneself.
Tha yain yat cha, humble self.
Tha Yam kat, esteemed greatly.
Tha yamiyat cha, humble one-self.
Tha yaje, concern one affect one, have dealings with.
Tha-yam hino la, (*imp. ama hino la*). beware, be on guard;

Tha yamet tsı, add to one's days.
Tha-yam katej, progress, make head-way.
Tha-yam way'hatha, selfish.
Tha-yam wuj, increase naturally.
Thayas, cobs, ears of corn.
Tha-yayen, weep for oneself; (*imp. a-a yenai*).
Thaye, also, and, other.
Thaye, mate, friend.
Thaye hi la thip, will increase, add more to.
Thayej, with.
Thayej iñoj, among the other.
Tha-yen tisan a, become flesh.
Tha-yen Dios lelesa, become children of God.
Tha-yene, do for oneself, make for self, become.
Tha-yenej thi lehusek, edify, build up the soul.
Thayen iñoj lajcha ya, call themselves fathers.
Thayen okot a, become a persecutor.
Tha yen thi, adorn self.
Tha-yen hino ya, become man.
Tha-yen husek a, conscious of.
Tha-yen husek ayej, conscience, awake or troubled.
Tha yen nowujtaj a, make self chief.
Tha yen osukyaj a, make self sin.
Tha yen thamet ayej, speak of oneself.
Tha yen wet mayek a, make self poor.
Thayes, companions.
Tha yetneje, call themselves.
Tha yinat, die by neglect etc.
Tha yinat-ope, die for me.
Tha-yitatej le-isyaj, justify self.
Tha-yolej, to go backwards.
Tha yokosthi lechas, wag the tail.
Tha-yuite, tha-yuyit'ho enter.
Tha yupat, rest, lie down, swoon.
Tha-yuthan-thi, labour beginning (of childbirth).

Tha-yuyit'ho, entering.
Theche, thigh, leg, hind quarter.
Thefw, wing, fin.
Thek yahenya, behold.
Thele, occupant, inhabitant, contents; *thele ihi*, tenanted.
Thenai, deeds, works.
Thenek, doer, maker, agent; *thenek iñat*, brickmaker; *thenek pan*, baker; *thenek waj*, Baptizer.
Thet, fire, fuel.
Thetek, head.
Thetek-cho, crown, top, rooftree, top, summit; *thetek iset thi*, bald; *thetek-thile*, skull.
Thet-huk, firebrand.
Theth, snail.
Theth'tsanyaj, temptation.
Thet'na yaj, speak of; (*subs. of yeten*).
Thet-wet, hearth, kitchen.
They, name.
Thichu, spawn, egg.
Thiksek, cut (thing).
Thilajan yaj, a cure (by a doctor).
Thile, stem, stalk, shin, leg, bone of leg.
Thimpaj, some of, part, piece, side.
Thip, side of, move, margin, edge, by, coast.
Thitayaj, *thih'hayaj*, grief, sorrow.
o-Thita yej o-eth, I feel my loss very much, grieve, sorrow.
Thitsi, nicotine, rust, juice, earwax, gum.
Thiwath'sayay, slowness.
Tho, penis.
Tho, seed.
Tho, bullet, shot.
Thokaiño, all of you; *ta chahu no ye*, all of you listen to me.
Thoka, find.
Thokas, maize pods, palm tops.
i-Thok no kwe, all with me.
i-Thok am che, all with thee.
Thoko, all, body, whole.
Thokej, all.
Thokonej, multiply, all, to do.
Thokotaj, stork.
Thoksek, crowd, mob.
Thoktsi yek, all have gone.
Thokwe, cave.
Thokwe, parents.
Thota, part, piece, end cut off.
Thoyaintakw, (*pl. of tholakw*).
Thuk, load, burden.
Thuk, bag.
Thuk, cradle.
Thuk-wet, pack-saddle.
Thuni, bladder.
Thuntis, satchel, saddlebag.
Thus, wick, flax.
Thutsa, maid, girl.
Thuwu, come here.
Thuwup, nest.
Thuyen, load up.
Thu yenek, burden bearer.

TS.

Tsa, give, hand.
Tsahak, crested screamer.
Tsahi yis, duck.
Tsai, empty out, pour out, spill, shed.
Tsaincha, scatter, sprinkle.
Tsaincha waj, drip as water.
Tsain-che waj, throw out water (expanding movement).
Tsainek, drain, ditch, canal.
Tsaiñi, empty out.
Tsaiño, pour into.
Tsai no kwe waj, throw water over me.
Tsaipu waj, irrigate.
Tsait pe, sprinkle.
Tsaj che, roan.
Tsaj, broad.
i-Tsaj-hi, muddy.
Tsaj-ho, spacious, wide.
Tsajnaj ej, keep for oneself.
Tsak, navel, hold, grasp; *tsäk-thi*, grip, seize.

Tsam kat, left (hand).
Tsan, bleed.
Tsan, sting, to.
Tsanej lechu, butt with horns, poke.
Tsani, desolate; \sim *papel*, write.
Tsanis, desolate; \sim *hi lame*, will be desolate; *noj ta* \sim , end of solitariness i. e. inhabited.
Tsaniye, alone.
Tsan le pani, cut the throat.
Tsan la, prop up.
Tsanie, abdominal wall.
Tsanpe lete, tattoo the face.
Tsantäj-chet-wo, a tanner.
Tsatejen, satiated, full (with food).
Tsat'hi, *tsat kat'hi*, scatter (cause).
Tsat nes-wo, a tanner.
Tsawet, wild animal, beast, animal.
Tsa wet, ladder.
Tse, swelling, blister.
Tse, belly.
Tsechek, sewn.
Tsek, sew; \sim *-wej*, grave (hole).
Tsenitaj, kernel.
Tse thät, sharpen, point, file.
Tse tho, angle, corner of (box).
Tsethtas, dropsy.
Tsetwo, vulture.
Tseyai lewet, tomb.
Tseyek, dead body, carcass, corpse.
Tsi, move about, together, move the body.
Tsifwik, spring of water, source of water.
Tsifwinho, crush to death.
Tsijin-cha, fine rain, drizzle, mist.
Tsilak, only, pure, free, not cumbered.
Tsilak, pure, unmixed; \sim *che*, naked, free from clothes; *tsil' kat*, make pure; *ihahi-tsil'kat*, purify oneself.
Tsilak tham ej, alone.
Tsilak-thi, naked, alone, pure, unattended, unmarried, unmixed.
Tsilakyaj, purity.
Tsil-kat, purify.
Tsimi, goat.
i-Tsinen, move away from a place.
Tsinen lakamchete, kneel.
Tsin katthi, move, move a thing.
Tsipup, dove.
Tsithak, farewell; \sim *-wo* valedictory speaker.
Tsiwela, Chiriguano.
Tsojnaj, stingy, mean, close-fisted, avaricious.
o-Tsokchepe otheche, hands on hips.
Tsona, deer.
Tsonat, knife, sword.
Tsonataj, sheep.
Tsonatas-hi, sheep pen.
Tsonatas-wo, shepherd.
Tsonij, comb.
Tsote, tooth; \sim *ta yokwaj-wek*, gnash the teeth; \sim *ih*, serrated; \sim *tisan*, gums.
Tsufwel, clasp, embrace, seize.
Tsufwelche-wek, wrestle.
Tsufwelej, embrace (metaphorically); \sim *lahey*, cling to bad habits.
Tsufwen, lame.
Tsnfwí ño, bent, doubled up, curled.
Tsufw'lak, lame person.
Tsufw'naj, sterile.
o-Tsuhi, to drink (putting mouth to water).
Tsnhi, suck.
Tsuhi, smoke tobacco.
Tsuhi thaiñi, kiss.
Tsui, beware.
Tsuj naj, barren, sterile.
Tsuj taj, snail.
Tsuj-thi, chew.
Tsuj yen ho, ring.
Tsuk, cigar; \sim *pai*, palm tree.
Tsunak, humming bird.
Tsupincha, straight.
Tsupipa, vertical, upright.
Tsupiye, direct, straight to, direct steps to, straight go.

Tsupiye athoho, come direct to us.
o-Tsupiyene (pl. *hen*), set apart, account worthy, appoint to.
Tsupiyene, select, note, choose, direct towards, appoint, direct, aim, correct false view.
Tsut, rod, walking stick.
Tsutaj-hi, to blister.
Tsuthak-hi, turn round.
Tsuth katej che lekwe, curl round the arm.
Tsuth kat'hi, control a boat, turn or guide.
Tsuthkat-hi, turn about.
o-Tsuth kat (hi lewo), strangle.

U.

U'la, ujla!, beware!

W.

Wache iñoj, permitted, invited.
Wachu, flat, spread out, level.
Wachu, crawl.
Wachu-hi, waste away, gutter as candle.
Wa chú hi, melt as fat.
Wachun, cha, spread out.
Wahat, fish; \sim *-cha*, fisher; \sim *kotses*, fishermen.
Wahu, sway, shake, swing, quake, move, wave; \sim *-thi*, moving, unsteady, shaky, tremble.
le-Wai, time.
Wai, season, hour.
Waiñat, present, gift.
Wainhayaj, permission.
Wainti, marriage, wedding; \sim *wos*, wedding guests.
Wainyat-hi, alms dish.
Waj, sea, river, rain, lake, water.
Wajchas, foreigner, German, English.
Waj cho, water hollow.
Waj hi, bucket, barrel, water can.
Waj ilän, drowned, to be.
Waj ile, rain ceases.

Waj no the, fish.
Waj thele, aquatic creature.
Waj thele taj, water hog.
Waj tsu, uncultivated, unplanted, wild (plant).
Waj-wet, island.
Waj-wo, drawer of water.
Wakath, complete, fit for use, ready, prepared.
Wakathe, ripe, curdled milk.
Wakla, nephew.
Waklani, niece.
Wakna, wrath.
Wak'that, prepare.
Wakw'yayen, angry with.
Wakw-yen, make angry.
Walai, axe.
Walej, copulate, coition.
Wanthai, Tobias.
Wanthäj, ostrich, Rhea.
Wasthinchä, fall down as sand in a well.
Was cha, fall in (house, anthill).
Wase, deer (ciervo).
Wasetaj, cattle, cow.
Wasetas-hi, cattle yard; *wasetas -wo*, cow-herd.
Wasi, crushed, break in pieces.
o-Wat, (I have) lost it.
Wata, plank, wreckage or other object to rest on in the water.
Watalaj, goose.
Watchoye, needing.
Watenej, hurry.
o-Wathafwa, contemporary, born at the same time.
Wathanat, measure.
Wathan'ti, measure (instrument).
Wathat'ho, measure, equalize, adjust.
Wathat'la, to measure.
Watha-yaj, measure (amount).
Wath chencha, equal (the two were equal).
Way'nsaj, receiver of alms.
Wat la, want, lack, need.

Watlula, impregnate, pregnant, to make.

Watsan, well, healthy, green, alive, fresh living; \sim *che*, live.

Watsancheyaj, life.

Watsancheyaj tatuñ, eternal life.

Watsek, deceased, dead person.

Wat yaj, necessity.

Wawutha, equal, right, just.

Wawuth che, equal.

Wawuthej, correspond to, agree with, fit.

Wawuth hi cheta, unequal.

Waye, free as gift.

Waye, near, beside, by.

Waye, united to.

Wayen, to be married.

Wayen, permit, bestow, allow, grant.

Wayenaj, person marrying.

Wayenek, married (state).

Wayenek, son in law, husband (of so and so).

Way'hatha, only, one, alone.

Way'nyat, present a, gift.

Wechiye, other side of water.

Wej, hole, nest, anus, grave.

Wej chalo, buttocks, rump.

Wej tsi yom taj, whirlwind.

Wej wet, cushion, seat of saddle.

Wek, with, coupled, joined, yoked, together.

Wekyaj, gait, pace, a walk.

Wela, moon, month; \sim *ile*, eclipse of moon; \sim *-isi*, moon light.

Welak, epileptic, a fit.

Welan, change form.

Welanat, act a part.

Welan chokok a, become (turn to) a butterfly.

Welantas, actors, hypocrites.

i-Welanten thalhanil, confound their speech.

Welantsek, actor.

Welan tunte ya, turn to stone.

Welan fwiyet a, turn to ice.

Welek, walk; \sim *-thi*, travel.

Wen, see, have, possess.

Wena honat ej, divers places.

Wena lako yej, different mother.

Wena lehusek ej, to have different mind.

Wena lewet ej, different village.

i-Wenat, differentiate, distinguish; (*Pl. wenat'hen*), make a difference or distinction.

Wenat, divide, separate.

Wencho honat, see (sense of seeing).

Wen cho ye, see into the centre or inside of.

Wenej che, well done.

Wenek, sight.

Wen ho, give.

Weni, deep water.

Wen letape, to see in the flesh.

Wen mayek, rich.

Wentha, leave alone.

Wentha no, leave me alone.

Wen'yatha, another spelling of *way'-hatha*.

Wenyenche honat, give sight to.

Wen yen chehonat, sight to give.

Wes, change residence, remove, quit home, leave.

Wesaj, blanket.

Wesataj, cotton.

Weskat, secretly to do, hide.

Wet, estate, house, place, village, encampment.

Wet, then, but, also, and.

Wet, to no purpose, in vain, false.

Weta, to blunder, err, be lost, to make mistake.

Wetayej nayej, lose road.

Wet-cho, room of house, inside.

Wet-hatheyej, improved, better, decreasing.

Wet-iwo thamet a, false witness, to bear.

Wet-iwo they a, vainly to use a name.

Wet mayek, good-for-nothing, useless, plebeian, vulgar.

Wet-nowaye, needlessly nervous.

Wet-fathe, to ask amiss.

Wet thele, family.

Wet thele, things of house, occupants of house.

Wet-they-a, false name.

Wethkayen, (*Cf. welak*), to faint, be stunned.

Wet wichi, useless people.

Wet wos, tenants.

Wet-yamthi, deceive, err, lie.

Wet-yek, go in vain.

Wichi, folk, people.

Wihiyej, start, startled, rush.

Wi hi yej lefwithlek, startled with dream.

Win, gallop.

Wita, (*sing. of witai*).

Witai, occurrence, accident, adversity hap; ~ *ihi*, happen.

Witainsaj, happener (cause of happening).

Witai-yaj, hap, occurrence, cause to happen.

Witale, fortune, luck, charm, goods.

Wita-yen, curse.

Witaj, aunt.

Wiye, bromelia.

Wiyes, camp rat.

Wo, neck.

Wo, servant.

Wo, agent, doer.

Wo chal ayej thi, add, augment.

Wo chas, nape of neck.

Wo cha ya, smear.

Wo chejanat a, lend.

Wo chejwa ya, marry.

Wo chenek a, send a messenger.

Wo chenek aye, send messenger to.

Wo eth a, change.

Wo ha ya, avenge, revenge, retaliate.

Wo his a, store, put in granary.

Wo hi ya, bottled.

Wo honaj a, grow late.

Wo huse ya, to take counsel.

Wo huyaj aye, make a noise about (a thing).

Wo iñoj a, produce others.

i-Wo iche, to happen.

Woitaj flush of blood.

Woltaj länek, trouble with menses.

Wok, or.

Wo kachenek a, *wo silät a*, to send message.

Wo kailyaj a, move quickly.

Wo kak, ibis.

Wo kapuche his a, to store.

Wo key a, to sin.

Wokhatsaj, armadillo.

Woknaj, drink, intoxicated.

Woko, owl.

Wo koi, to fish.

Wo kojw a, foam at mouth.

Wokos, lungs.

Wo kwe-thele ya, to carry arms.

Wo lafwe'k a, to hedge.

Wo lakey a, to be custom.

Wo laha ya, pay the price, ransom.

Wo lamawet eth a, rest elsewhere.

Wo länek a, sacrifice.

Wole, wool, feathers, hair, fur, leaves.

Wo lechanfwas a, grow to full size (fruit).

Wo lechayaja, believe.

Wo lechofwanyaj a, to trot, move quickly.

Wo lefwen yaj a, to promise.

Wo lehusck a ta yek, minded to go, inclined to depart.

Wo lehusek etha, repent.

Wo lekoj yaj a, rejoice.

i-Wo lekoj yaj a tham ehen, rejoice with one another.

Wo le la ya, ride.

Wole namche, bald.

Wo lenayej a, use as road.

Wo leseltayaj ayej, to be shocked.

Wo let a, paint face.

Wo lete ya, to have sight.
Wo letepe eth a, to be sad.
Wo letseyek a, die, become a corpse, suffer death.
Wo lewumek a, become old.
Wom, cast aside, desert, abandon, resign, quit, forsake, leave, relinquish.
Wo mak a, happen, to be an accident, to be a mishap, to sustain an injury, an experience, to be hurt.
Wo mak ayej, injured through, happen to, hurt by.
Wom cha, rain.
Womej pe lehusek, give life for.
Tiwom letape, spend much; *wom kothki*, spend money.
Wom lepe, open the door.
Wom no, frighten.
Wo mok a, turn to dust, become powder.
Wom pe, sell out.
Wona, wasp.
Wo nechayek a, become new, give birth.
Wo neche nat a, become day.
Wo onayej a, make a way for me.
Wo pes a, end, point, end of.
Wo pes a, pin.
Wo peyek a, to tell another.
Wo pinai ya, shoot out tendrils.
Wo pot a, fence in, cover, to bar, wear an apron.
Wos, grubs, insects, maggots; *~ ihi*, fly blown.
Wo silät a, to announce a thing, give a message, bear witness, give notice.
Wo silat ayej honat, testify.
Wosotsaj, algarroba.
Wot, cobweb, hole of nest, net.
Wotaj tham e, be tranquil, take a rest.
Wo tak, collar, necklace.
Wo tak a, fettered.
Wo tak a, to string beads.
Wo tamsek a, attention to pay.
Wo telak-wet a, rest.
Wo tes a, begin.
Wo tetnek a, to produce a sign, to be a sign, indicate by gesture, express by sign.
Wo tetnek a tham ej, follow or use signs, guided by signs.
Wo tha chil a, dribble.
Wo thaichal a, branch out.
Wo thaihanal eth a, spoke another language.
Wo thamet a, hold a service, preach, speak.
Wo thamet eth a, interpret.
Wo thata ya, put on fat.
Wo thaya ya, accompany, travel with.
Wo thete ya waj, to become waves.
Wo they a, to name.
Wo-thipe ya, to share.
Wo thiskat a, put in a pot.
Wo thokek a, to bridle, muzzle.
Wo tohai ya, make holes.
Wo tsithak ayej a, bid farewell to.
Wo tsi ya, swarm.
Wo tsuk a, smoke tobacco.
Wot tham e, have leisure, not distracted, at ease, restful, to be quiet, undisturbed, tranquil.
Wo thäs a, give birth.
Wo thawo ya, decorate.
Wo tha ya, bear fruit.
Wo thipe ya, crumble.
Wo thokwe ya, caves, to occupy.
Wo tho ya, to produce seed.
Wo thup a, to build nest.
Wotsotaj, calabash.
Wo tufwantes a, count.
Wo tunfwa ya, accompany, console, bear company.
Wo wainyat a, present to.
Wo way'nyat a, reward to.
Wo wekyaja, march as army.
Wo wet a, settle in a place.
Wo wet a kapha, to set up a tower.

Wo wui pot a. mend clothes.
Wo wui ya, clothes, to wear.
Wo wute ya, ride.
Woye, do, act, become, to be, say.
Woyej tham e lenechetayaj, do the will of.
Woye taj owoye, favour, do me the.
Woye thamet, obey an order.
Woy'nejek, manner of doing.
Woyis, blood.
Wo yi ya, elect, choose, select.
Wui, clothes, dress.
Wui hi, clothe.
Wui thawo, frills, tassels.
Wuj, much, big, many, great.
Wuj cha, root of »*Thaj cha*« *tha wuj-cha* — father.
Wujche, thick.
Wuj hi cheta thin.
Wuj hite, little.
Wujhi yata, few — in numbers.
Wuj wichi, multitude.
Wuj yaj, greatness.
Wuk, owner, mistress, Lord, Master.
Wuke, hut, house, building.
Wumek, sold, forsaken.
Wumek, old, ancient.
Wumek, big, grown up.
Wun, singe, set fire to, burn.
Wunit, multiply, enlarge, aggrandize, to make great.
i-Wunit tham ejen lakatsayaj, increased their hostility.
Wut, handle, cart pole.
Wute, saddle.
Wuth, mount, climb.
Wutnaj, stork.

Y.

Ya, drink; *o-ya*, I drink; *o-yahi*, I drink from cup; *o-yala*, I drink from tap (or roof i. e. drop); *o-yahi kwe-cho*, I lap with hand.
Yahai, tied up; *pajche ~*, already bound.

Yachaje, hand over, betray, deliver up, return a thing, take back; *yachaj-ho*, repeat, again, back again.
Yachup, summer.
Yachuyaj, seed for planting.
Yachuyaj-wet, threshing floor.
Yachuyaj-wet, garden.
Yafwut, blow, fan.
Yafwutche lafwol, play on pipe.
Yahak, flay.
Yahas, plane, scrape, brush.
Yahas lepase, shave.
Yahaye, *yaheyeye*; *yahayej am e*, pacify, quiet, quell, appease, silence to calm.
Yahayeje, reconcile, rebuke.
Yahen, look at, choose, inspect, behold.
Yahen pe, examine.
Yahi, drink.
Yah yen, read.
Yainek, mirror.
Yaintejen, complain about, greedy for.
Yaintejen, grumble.
Yaintejen, short rations or pay.
Yaint'ho, shorten.
o-Yainyat, change places as mule.
Yain yat, make low, make short.
Yaiten lakalai, hobble.
Yaiyat-thi lewet, change (about) residence.
Yaj, strike, hit, deal blows, attack; *~ -hi*, split, cleave; *~ ho*, to burst (active verb) cf. passive *pofwo*.
Yajkwet ta nam, come quickly.
Yaj no ye, affects me, (business interest), concerns me.
Yaj wek, agree with, conform to.
Yak, until, then, sequence, reach to.
Yakachukwe, faithless.
Yak peyej, join with, mingle.
Yak wet, satisfy the thirst.
Yalichen, mistletoe.
Yam, reach, arrive there.
Yam, do, make, cause (aux.).

Yam aitejche thamet, speak forcibly, charge.

Yam che, reach end (of string).

Yame, mention, to say.

Yameje, preach.

Yamet, add.

Yamet, go astray, wander.

Yam kani, go beyond.

Yam'kutaj, diarrhoea.

Yam matejche lechumet, accomplish his work.

o-Yam pitaj oyik, make a chain (lace).

Yamte chenaj, bring to land.

Yam tek hap paj, some time later, for a season.

Yam thi, argue, talk, speak, converse.

Yamuk, dung.

Yamun, maw, crop.

Yapaj, slowly, later.

Yapajla ta nam, come slowly.

Yapeth, early.

Yapeth, burn, set fire to.

Yapil, return, go back to.

Yapina, mosquito; \sim -pot, mosquito net.

Yäsa yen, cause to tread upon.

Yataj, plump, fat.

Yate, pitcher, water pot.

Yath, breath.

Yath kal, greedy; *yath tai*, breathless; *le-yath tatej pa*, he sighed.

Yath yene, pray, intercede, ask for another.

Yat'ne, ask, question.

Yta ne, inquire.

Yatsene, inquire of, question to.

Yatseneje, ask about.

Yatsen tham ehen, question together.

Yatun, pricked with thorns.

Yaye, into, to.

Yayej, be with.

Yayen, lament, weep for; *yejletayen no*, weep not for me; *a yen ales*, weep for your children.

Yayet tham ej, bind oneself.

Yayet, lace up, tie, bind, fasten; \sim -wek, coupled.

i-Yej, be with.

Yej, do not (e. g. *yej lama*, do not sleep.)

Yej letupetpe akweye, don't stick your elbows out.

Yek, go, go away.

Yek chufwi, bear a message.

Yeke, fetch.

Yekej, go part of the way.

Yek tha'cha, fall, decrease.

Yek thaho, return.

Yek thapa, increase, rise, grow.

Yek tha thi, halt stop.

Yek thatsi, pass, cease, come to an end.

Yel, out of breath, pant, tired.

Yel, faint, weak, ill, palpitate.

Yela, tapir.

Yelaj, woolly, rough.

Yeleni, duck.

Yen chata-wet a, make into a stopping place.

Yen chos aye, murmur about.

Yen chul a, use clubs.

Yen chumet a, rule, govern.

Yen chumet a, make work.

Yen chu ya lewole, makes horns of its feathers.

Yen eth a, enter into a family.

Yenek, think, imagine, believe.

Yen ha yej, visit with punishment.

Yen hino ya, honour.

Yen huse ya, meditate, think about.

Yen iñoj a, adopt as ones family or friends.

Yen ka chole ya, to string together, as tobacco cake.

Yen katsayaj a, quarrel.

Yen khapfwayaj a, bless.

Yen lakat a hupel, roost beneath the shade.

Yen lätyaj a, feel greatly.

Yen lechenek a, make envoys of (to send messengers).

Yen lechila wainyatayej, make a present for his brother.
Yen leles a, adopt.
Yen nafw'thi ya, ashamed.
Yen mai-wet a, use for bathing place.
Yen no iñoj a, make us their friends.
Yen no leles a, treat us as children.
Yen pe ya, make a door of.
Yen tak a, use for fetter.
Yen tes ayej, blame, accuse.
Yen tes eyej, condemn.
Yen tetnek a, perform a sign or miracle.
Yen thäk a, use for food.
Yen thakwenkai ya, treat as slaves.
Yen thamet a, speak about, speak of.
Yen they a, give name to.
Yen-thi, mend, make, do.
Yen thip a, be in fellowship with, form part of.
Yen thoksek a, drive into a group.
Yen thup a, build a nest.
Yen tichunyaj a, grief, give way to.
Yen wata ya hala-thip, make use of a plank to rest on in the water.
Yen wo ya, consider as servant.
Yen wuk a, treat as master.
Yen wute ya, saddle.
Yen yetyaj a yej pe, swear at, speak crossly to.
Yes, snap off.
Yetan, steal, rob.
Yete, impeach, abuse, speak crossly, charge with crime or fault.
i-Yeteye, insult, revile, rail.
Ye ten, speak; *yetene*, speak of a place; *yentenche*, speak of a road.
Yet'neje, speak about, mention; *yet'na yenche*, determine; *yeten lewetes e*, mention the bounds of.
Yeten, repeat.
Yethat, test.
Yethkat no yej, torments me, annoys me.
Yethte, fry.

Yethte, taste, tempt, prove.
Yeticheta, not correct in motive.
Yet'nej, name, call.
Yetij, potato (sweet).
Yewitche, to be in the straight road to; *akin to itaiche*, metaphorically to be correct in motive or purpose.
Yi, chosen, elect one.
Yik, yard, woven, spun.
Yil, die, dead.
Yilajej, treat a patient, heal, cure (by witchdoctor).
Yilaj tham ej, heal oneself.
Yilej, troubled, frightened, startled, astounded, marvel, surprised.
Yilen che, anoint.
Yilen pe, smear, grease.
Yim, cease (water) flow off, grow dry, dry up.
Yimehe waj, decrease (water) evaporate.
Yinat, mortify.
Yip, thunder, sound, groan, crow, cry, buzz, cackle, creak, croak, bellow, grunt, neigh.
Yipetaj, slip, slide.
Yipis, full of food, enough of food, satisfied, glutted, sated.
Yip'sayen, satiate.
Y-isej chale waj, add more water.
Yisej thip, add.
Yiskon, pile up.
Yistej, cut with instrument.
Yisit, cut, break, fell.
Yit, blue.
Yitat lewai, settle the date, appoint a day.
Yitat tham ej le-is yaj, consider themselves good.
Yitsek (pl. ai), measured-post.
Yitat thi, indicate.
Yiwath, slowly, slow.
Yiwite, go straight to.
Yiwuth, move slowly.
Yo, hot warm, burnt, cooked, ripe.

Yoj, kwet, quickly, prompt.
Yoj te, clear up of weather.
Yojw, yafwej, my friend.
Yokos, chase, drive.
Yok lep, lightning.
Yok taji, to make a mistake.
Yokw, say.
Yokwaj, bite.
Yokwaj hi, chew.
Yokwas, tobacco, cigar.
Yom, suffer eclipse (light), die down (fire).
Yom, go out or down (fire), extinct.
Yomat, quench, extinguish.
Yo net, yokw ne, just said.
Yopathpe honat, spread out, fill the earth.
Yople, hiccup.
Yowaj, weed out, to clear ground space or.
Yokwaj wek letsote, gnash teeth.
Yuche, go into, get into (a coat), enter.
Yuchetas länek, dropsy.

Yuhawetej, agreeable, suitable, becoming, proper.
Yuhiyeta, ought not to do.
Yuhoh, baked, burnt.
Yui, sharp, pointed.
Yui hite, blunt.
Yuka, mandioca.
Yukfwam, red.
Yuk-tem, quiet, silent, noiseless.
Yuktem, oyuktem (I); uktem, (you); yuktem, (the) silent.
Yuk wam . . . m, light, not heavy.
Yupay, rest.
Yupencha, stoop, bend the head.
Yupen cha, pass under a person.
Yupi yej cha, bow down.
Yuthan, reject, object to, refuse, dislike.
Yuth che, mount.
Yuthnek, aversion, disgust.
Yuwi ifwala, enter of sun.
Yuwit'ho, insert.
Yuyitche lefwuj, (*uyitche a eth fwuj*) put on ring.

ENGLISH — MATACO DICTIONARY.

A.

Abandon, wom.

Abdominal wall, tsanle (cf. sajle).

Abhor, yuthan; *abhorred*, tha-yuth-natej; *abhorrence*, ka-tuthnayej.

Abide, ihi (hi); *— with*, iyej; *— with me*, i no yej.

Able, kathhi; *— in oneself*, thai-ka thej; *— to*, itsi; *— to do*, hanej iwoye.

Abominable, kok'a.

About to cry, ataj tajw'hithi.

Above, kapa; kapha.

Abscess, amo.

Absent, I am, sewa katsi.

Abuse, yete.

Accident, witai; *to be an* *—*, wo mak a.

Accompany, wo tunfwa ya; wo thaya ya; nekche; nisej; tamisej; thaya (*companion*).

Accomplice, sukwenaaj.

Accomplish, fulfill, matche; matej che.

Accomplish his work, yam matejche lechumet.

Account, story, thamet.

Account, debt, tes; tes ihi.

Accuse, isita-yen; tatiye; yen tes ayej; yitathhi.

Accustomed, i ho yan la; neg. ho yan hi hita la.

Ache, lät; aitaj.

Achieve, sakanej.

Acquire, chaj; chajho; kath hi.

Acquit, nuhat pa.

Across, palak; pathak.

Act, woye; *— a part*, welanat; thai-welantej.

Actor, welantsek (pl. welantas).

Active, i-lai; i-laithi.

Actual, mat; mate.

Adam's apple, pa'ni thile.

Add some or to, yisej thip; *— more water*, yisej chale waj; *— to ones days*, tha-yamet tsi; *— a little more* wo chal ayej thi; *— more to*, thaye hi la thip.

Adept with, hanej.

Additional, nem ko'yaj.

Adhere, paj.

Adjacent, pak wek.

Adjoin, pak ej.

Adjust, wathat'ho.

Admire, humin.

Adobe, iñat.

Adopt, yen thäs a, yen leles a; *adopt as one's family or friends*, yen iñoj a.

Adopted one, chiheltsaj.

Adorn, lät'kayen; *— self*, tha-yenthi.

Adult, talakw, pl. tänai.

Adversity, witai.

Advise, fwén ho.

Affect one, tha yaje; *affects me (business interest)*, yaj no ye.

Affliction, cha.

Afraid, nowai; *— of*, nowaye; *— somewhat*, nowai taj tat; *— of*, natseyej.

Afternoon, honaj.

After these things, hap taj tiyame taja; hap taj tiyame mayai na.

Again, to do, yachaj ho; *again and again*, pej.

Against, pak.

Agent, wo; kawo; thenek.

Aggrandise, wunit.

Agile, lafwel.

Agitate, teksan thi.

Agree, huminche.

Agree with, equal, wawuthej; *concord*, yaj wek.

Agreeable, tuhawetej.

Ague, kofwa.

Aim with weapon, kan-hi; ~ *straight*, kan-hi; ~ *at*, tsupiyene.

A kind of willow tree, fwitsanej.

Akin to, itaiche.

Algarroba, fwai; wosotsaj.

Alive, lai; ilai; watsan; chuttit thi.

All, thoko; thokej; ithokej; ~ *people*, ithokej wichi; ~ *the earth*, ithokej honat; ~ *of you*, thokaiño; ~ *with me*, thok no kwe; ~ *have gone*, thok tsi yek; ~ *to do*, thokonej; ~ *right*, kalethaj.

Alligator, athutaj.

Allow, wayen; chanthaye.

All right, not out of sorts, chutithi.

Almost, nearly, ataj; ~ *dead*, ataj yini.

Almsdish, wainyat-hi.

Alone, way'hatha; tsilak thi; tsilak tham ej; tsaniye; ni-thaunteya yej.

Already, paj che; ~ *gone*, paj-che ta yek.

Also, and, wet; also, as well, hate; also, another, thaye.

Always, pej.

Amiss, to ask amiss, wet-tathe.

Among, thai-thahi.

Among the others, thayej iñoj.

Angel, husek.

Ancient, wumek; pajche; tes, pl. tet-sel.

And, wet; thaye; hate.

Angle, tsetho; kato.

Anger, filled with, thai wak'yayen.

Angry, tawakwai; *to make ~*, wakw-yen; ~ *with*, wakw'yayen, fwitsaje, tawak-waye; ~ *with one another*, thai-wakw'-ñainen.

Animal, tsawet, pl. tsa'tai; mak; mayek; ~ *owned*, la, pl. lai.

Ankle, kala-wo; ~ *bone*, kasopa.

Annoy, län; that'lithen.

Annoyed, chatsitej.

Announce a thing, wo silät a.

Anoint, yilen che; ~ *with oil*, yilen che ape.

Answer, chuth; chuthho; le-chuthyaj; ~ *me*, chuth no ho; ~ *together*, chuth wek.

Ant, siwanhas.

Antbear, sulaj.

Anus, wej.

Anxious, thakal-thi.

Any, anyone, anything, maka chik hape.

Appear, nale; nal pe; thahi-weny-enhen; thahi-nalit; (*appear to a person*), thahi-nal'tej.

Appease, yahaye.

Apples, atsetatas.

Appetite, chuyaj ihi.

Appoint, tsupiyene.

Apprehensive, thakal-thi; howatsan la; ~ *to be ~*, thai-howatsan.

Apron, wear an, wo pot a.

Aquatic creature, waj thele.

Argue, yam thi.

Armadillo, pusenaj; wokhatsaj; howanaj; chenno.

Armed, kwe-thele ihi.

Arm, kwe; *arms*, kwe thele; ~ *to carry arms*, wo kwe thele ya; *arm pit*, kwe-chufwi.

Army, march as, wo wekyaj a.

Arranged, kalethaj.

Arrow, chähi; ~ *head*, lotek.

Arrive here, nam; ~ *there*, yam; ~ *in time for*, tajpe ta lewai.

As, hate; taj; mathyej; *as it is written*, hap hate othamet taj ihi lehi.

Ascend, nu pa.

Ashamed, nafwel; yen nafw'thi ya; ~ *of others*, najwenhen iñoj; ~ *of self*, thahi-najw'that-thi; ~ *person*, najw' thatsaj.

Ashes, mokotaj; itäj mok.

Ask, question, yat'ne yatsene; *~ about*, yatsene je; *~ for, beg*, tathe; *~ for another*, yath yene.

Asker in a bad sense, atnatsaj.

Ass, asno.

Assemble, thai hut wek.

Assist, chote.

Assistant, chot fwa; *assistance*, cho-tyaj.

Associates, thai lechufwas.

Astonish, sel'kat; *astonished*, selit; *astonished by*, sel'tej.

Astounded, yilej cf. o-stun.

Astray, tai cf. weta-hen; *go astray, miss*, yamet.

At once, tainfwaj.

Athwart, palak.

Attached to (person or place), i-fwiye; i-humin.

Attack, yaj; *as disease*, tiyaj ho; *attack to*, i-nuye.

Attention, to pay, wo tamsek a.

Auger, fwokok.

Augment, wo chal ayej thi.

Aunt, witoj.

Authority, no'yaj; le no'yaj ihi.

Authorize, thamet ej.

Autumn, chethchup.

Avaricious, tsojnaj; *~ person*, nechettatsaj.

Avenge, wo ha ya.

Aversion, yuthnek.

Awake, nom; *awaken*, nomat.

Awl, fwokok.

Axe, walai; hosan. pl. hos'nis.

B.

Baby, hanaj, hanajwaj.

Bachelor, ni tiyacho ya.

Back, chowej; *~ again*, yachaj ho; *~ of*, fwuti; *~ of hand*, kwe katset.

Backbone, chas-thile.

Backwater, lewomek.

Backwards and forwards, yapnithi.

Bad, katsia; ni-isa; isita; *~ deeds, sit*, tayaj; *~ eyes*, tismak.

Bag, tanaj; sichek; thuk; khai-ñi; hilu; hi.

Bait, thäk.

Bake, po; *baked*, yuho; *baker*, panwo; thenek pan.

Balance, ka-wathanat.

Bald, thetek iset'thi; isat thetek; wole namche.

Ball, lanek; kataj; *~ of wool*, ponek.

Balm cricket, chifwojtaj.

Bamboo, kano-hi.

Banana, atselakitaj.

Bauk of river, hakw.

Baptize, bautisa-yen.

Baptizer, thenek waj, cf. waj wo.

Bar to, wo pot a.

Barn, ka-puche-hi.

Barrel, waj-hi.

Barren, tsujnaj.

Basket, tuskal.

Bat, asus.

Bathe, nai; *bathing place*, nainti; *bathing place, use for*, yen nai wet a.

Battle, katsayaj.

Bayonet, sulaj kajthichu.

Be, dwell, be in, ihi (hi); *exist, iché; be with, iyej; be, do, produce, woye; be with*, cf. yayej, thayej.

Beach, holotaj cf. chenaj.

Beads, thamis pl. thamsilis; lajw'tsakas.

Bean, wild, anyaj; anyetaj.

Bear, endure, telaitej; *~, carry*, tithäj; *~ fruit*, wo tha ya; thai ihi; *~ a message*, yek chufwi; *~ company*, wo tunfwa ya; *~ witness*, wo silät a.

Beard, pase.

Beast, tsawet.

Beat, pound, chofwaj; *~, illtreat, län; ~, pat*, paj thi; *~ upon as wind, nuye*.

Beautiful, silataj.

Beckon, kwe yaje.

Become, woye; tha-yene.

Become a butterfly, welan chokok a; ~ a persecutor, thayen okot a; ~ children of God, tha yen Dios les a; ~ flesh, tha yen otisan a; ~ like, thai-techayen; ~ man, tha yen hino ya; ~ new, wo nechayek a; ~ old, wo lewumek a.

Becoming, tuhawetej.

Bed, ma-wet; howet.

Bec, sopfwe; pinu; siwan thakweta; tihis; makwos; bee's food, thäk.

Beer, ates.

Before, tai che; ~ I was born, nam neche.

Beg, tathe.

Begin, wo tes a; to begin at, source, täh'te; beginning, tes; nechenyaya

Behind, fwuti.

Behold, yahen; thek yahenya.

Be in time for, i-chut la ta lewai.

Believe, think, yenek; trust, chaye; believe, wo lechayaj a.

Bellever, chansaj.

Be like thy father, a techay'nej ajcha.

Bell, ka-chinaj.

Bells, chohotse.

Bellow, yip.

Belly, tse.

Below, chufwi; ka'cha; kajcha; kacha.

Belt, ka-niyakw.

Bench, howet.

Bend, chofw'nat'ho.

Bend the arms, kajw'nomche; ~ the head, yupencha cf. tupiyejcha.

Beneath, chufwi.

Bent, cha'pa; ~, crooked, chofwenho.

Benumbed, tun-ho.

Bermejo, Tektaj.

Beseech, thahi-paltsene.

Beside, waye; ~ the land, i-fwaichef-wi chenaj.

Bestow, wayen.

Betray, yachaje.

Better, well, ches.

Beverage, thät.

Beware, u'la; ujla; tsui; tha-yame hino la.

Biceps, kwe tse.

Bid farewell to, wo tsithak ayej.

Big, wuj; talakw.

Bill of bird, paset.

Bind, yayet; ~ oneself, yayet tham ej.

Bird, afwenche; (cardinal) othatisej.

Bit and bridle, lataj thokai.

Bite, yokwaj.

Bitter, pai.

Bittern, pumtaj.

Bizcacha, anala.

Black, chalaj; blacken, chal'hat.

Bladder, thuni.

Blame, tamenej; menej; tatiye; ~, fault, tes; to be to ~, tes ihi; to ~, yen tes ayej; blameless, naj letes a.

Blanket, wesaj.

Blaspheme, sita-yen; blasphemy, sita-yaj.

Bleed, tsan.

Bless, khapfwaye; blessing, khapfwayaj; blessed, okhapfwayaj ihi; bless, yen khapfwayaj a.

Blind, chas thi; asnam.

Blush, chat chi.

Blister, to, tsutaj-hi; blister, tse.

Block, pot.

Blood, woyis.

Blot out, tainyat.

Blouse, ka-yuche.

Blow, yafwut; fwo.

Blue, yit.

Blunder, to, weta.

Blunt, yui hite.

Blurred, tek isiche.

Board wages, thäk laha iyej.

Boast, thai-chäj thi; ~ oneself of, thai-chäj-thi tham ej.

Body, tisan; thoko.

Bog, ichotaj.

Boil, abscess, amo.

Boil, to, pen; boiled, penek.

Boil, boiling as water, nawai.

Bolas, ka-lomotes.

Bold, kajai; totle tun.

Bone, nu; *~ of leg*, thile.

Book, lehi; *~ of ancestors*, lehi letetsel.

Boom, tum, tumche honat.

Boot, nisaj.

Bore, to, toyen.

Born, to be, chatcha; *born of*, tāthe.

Borrow, chejāntej (cf. chajantej); tuj-thaye.

Bothered, chat si tej.

Bottle-tree, semthāk.

Bottle, hi; *~, to*, wo hi ya.

Bottom, le wej.

Bow the head, tupencha.

Bow, lutsej; *~ string*, lutsej tak.

Bowl of pipe, tisan.

Box, hi; *boxing*, o-nap'hayaj ihi.

Bracelet, kwe-t'ofwat.

Braided hair, patnek.

Brain, chulak; tiktha.

Branch, thaicha; *~, to*, wo thaichal a.

Brand, lätsanhat.

Break, cha; nakas; kwesche; pofwo; *break in pieces*, wasi, (was'hi); was'-ti; *break off, snap*, yes; yisit.

Breath, yath.

Breathed in, ta yath hi.

Breathless, yath tai.

Breed, walej.

Brick, i'ñat; *brickmaker*, thenek iñat.

Bridegroom, hino ta wayenaj a.

Bridle, wo thokek a.

Bright, lep ihi; *brightness*, lepleyaj.

Bring, carry, chaj, chaj athoho; *~, lead*, hān, hān athoho; *~ back, nachaje*; *~ to land*, yamte chenaj.

Brisk of fire, nom.

Broad of house, tsaj ho; *~ of field*, tsaj che.

Broken, nak'sek.

Bromelia, wiye.

Bronchial trouble, ohotaj.

Brother, younger, nij, pl. nij thayes; chinij; ni fwaj; *~, elder*, chila; *~ in law*, ka-layi; *~ or sister*, pumfwa; *brothers*, pumfwas.

Browbeat, fwitsaje.

Brush, yahas; *~ hair*, sit; *~ against, thai-siteje*; najej.

Bucket, waj-hi.

Buffet, napaj thi.

Build, yen thi; *~ a nest*, yen thup a; *building*, wuke; hup; *builders*, hup-wos.

Bullet, tho, lutsej-tho.

Bulrush, fwina.

Bumble bee, nesla.

Bundle, o-t'hofwak.

Burden, thuk; *~ bearer*, thuyenek.

Buried together, o-hān che choye.

Burn, wun; yapeth; *~ brightly*, lake; *burnt*, yuho.

Burrs, tatsot.

Burst, yajho; *~ as egg*, techeth; *~ as bag*, pofwo; *~ above as fireworks*, techeth kapha; *~ into flower*, pofwohi.

Bury, hānchoye.

Bushes, honal.

Busy, tamsek ihihita; nahayej; nai yej thi.

But, wet; mat; matkat.

Butt with horns, tsanej lechu.

Butterfly, chokok.

Buttocks, wej chalo.

Buttons, ka-tumyej.

Buy, chaj; chaj ho.

Buzz, yip.

By, fwaiche; thip; waye; *by side of, fwaiche; byways, partings*, nayej ta tāththi eth.

C.

Cabbage, tops of palms, kas.

Cackle, yip, tān.

Cactus, sithaj; heyuk.

Cage, hi.

Calabash, wotsotaj.

Calculate, tetsan; *calculation*, tetsek.

Calf of leg, kala-tse.

Calico, sakal.

Call, tän; yet'nej; ~ to, täne; ~ for, tathe; *called*, ta they; they; wo they a; *call themselves*, tänej tham eje; thai-täneje; thai-fweneje; thai-yetneje; ~ *themselves fathers*, thayen iñoj lajcha ya; ~ with bell, tänche la; ~ with whistle, i-sunche la.

Calm, pacify, yahaye; ~ (sky), tanit cha; thai-tänan.

Caimed, tanicha.

Camp, country, athotaj; *camp*, atho pl. thos.

Camp rat, wiyes.

Can, akle, kath hi; hanej iwoye (hanej iwoy'neja).

Canal, tsainek.

Cane, kano-hi.

Cannibal, ho-kotses.

Can't be cured, tanej chik otitajej.

Captain, niyat; sipa kaniyat.

Captive, kwenek, pl. kwenkai.

Carcass, tseyek.

Care for, tuye; tu'la; tumla; chuttej.

Care for another, o-tajw thayaj ihi.

Carpenter, siwok; ~ *shop*, siwok-wet.

Carpet, täsa-wet.

Carry, tithäj; chaj.

Cart, kaletaj; *carter*, kaletaj-wo; ~ *pole*, wut.

Case, hi.

Cast, fwomej; ~ *aside*, wom; ~ *out*, nuhat pa; ~ *a hook*, tate nijñat; ~ *out*, tiyej kani.

Case, hi.

Cat, mitsi; *wild* ~, simacho; *tiger* ~, silakhai.

Catapult, pifwitaj; fwomti.

Catch cold, chethtaj.

Catch hold of, i-katla.

Caterpillar, hon'taj, honat-wo-taj.

Cattle, wasetaj; ~ *yard*, wasetas hi.

Caught, held, thai-tsej thi.

Cause, blame, tamenej, menej; *make* ~, yam; *to be the* ~, tes ihi; ~ *us to sin*, isuk-yenhen; ~ *to happen*, witai yen.

Cautious, naj thamet a.

Cave, thokwe; *to occupy* ~, wo thokwe ya.

Cease (as rain), le; ile; ~ *to be*, tai; ~ *from*, leyej; leche; ~ *crying*, chet; ~ *of water*, yim; ~ *from*, ostakej; ~ *cease*, yek thatsi.

Centipede, athu-pase.

Centre, cho; chowej; chulak.

Certain, matche.

Chain, ka-chinaj.

Chair, howet.

Chalk, tunte mok.

Chañar, letsenuk.

Change, tui tham ho; wo eth a; ~ *from or appearance*, thai welanat; ~ *places*, tumat la; ~ *residence*, wes; yaiyat-thi lewet; ~ *form*, welan; ~ *clothes*, wo khai ñaja; ~ *places as mules*, o-tainyat.

Charge, yam aitejche thamet; netek; ~ *with fault*, yete.

Charm, witale.

Chase, yokos.

Chastise, tasin.

Check, prevent, kawoinla.

Cheek, chalo; ~ *bones*, te tse, cha thile.

Cheerful, koj thi.

Chest, tokwe.

Cherish, tuye.

Chew, yokwaj hi; tsuj thi.

Chieftain, niyat; ka-niyat.

Child, thäsaj; thäs; hanaj; hanajwaj; *children*, natsas; les; *childless*, naj thäs a.

Children, treat us as, yen no leles a.

Chin, kuse.

Chink, kawayi.

Chiriguano, tsiwela.

Choose, tahi; yahen; wo yi ya; tsu-piyene.

Chop, fwaj; *chopper*, fwajnat.

Chosen, yi.

Church, ohuse-wet.

Cicada, chifwojtaj.

Cigar, yokwas; tsuk.

Cinder, fwiño.

Circle, tolaj thi.

Ciriama, nichu; tus.

City (great town), hup talakw.

Clam, ka-neke.

Clasp, tsufwel.

Claw, chasmaj.

Clay, iñat.

Clean, ni cho ya; lej; ise.

Clear, ise; is pa; *to ~ ground*, yowaj; *~ up of weather*, yojte; *~ water*, isat'hi sat'hi (waj); *~ up, cease*, ile; *~ room*, ise.

Cleave, saj hi; yaj hi.

Clever, steady hand, kwe-isi.

Clew, ponek.

Climb, wuth.

Clod of earth, honat thip; sataj cho.

Close (door), pohi (lepe); *~ (eyes)*, ma (lete).

Closefisted, tsojnaj.

Cloth, sakal; *small cloths*, sakal thipe.

Clothes, wui, pl. wuyes; *to clothe*, wui hi; *to wear ~*, wo wui ya; *garments*, khai, khai-wet.

Cloud, pule; *cloudy*, pule nam; *cloud (clouds cover the sky)*, thatithunej; *clouds*, fwala thal.

Club, tolanj; kwe thele.

Coast, thip.

Coat, ka yuche.

Cob (of maize), kas; thayas.

Cobweb, sak; wot.

Cockroach, nafwolo.

Cock's comb, khai.

Coition, to be in, walej.

Cold (weather), fwiyet; *grow ~*, fwot-cha; *~ wind*, techajche; taichajche; fwot-cha; *~ (water)*, fwotsi; *~ in person*, kofwa; *~ (influenza)*, chethtaj.

Collar, wo-tak; pa'ni-tak.

Colt, lataj thäs.

Comb, tsonij; ka-tsonij; *to ~, sit*.

Come, tham; *~ here*, thu; thuwu; *~ back*, tapil; *~ from*, tätche; *~ to an end*, noj; yek thatsi; *~ out*, nupa; *~ towards*, nek; *~ here, arrive*, nam; *~ on*, ache ma; *~ for*, ache na; *~ after me*, ache no kwe; *~ to*, hoye; *~ apart, undone*, namhi (as a knot); *~ across (a friend)*, nespe; *~ quickly*, yojkwet ta nam; *~ slowly*, yapajla ta nam; *~ apart*, namche (as feathers of hird); *~ about one*, fwut'ho; *~ and visit*, sikai athoho; *~ regularly*, fwute; *~ to know*, tajw-tinchoye.

Comet, kates-taj.

Command, netek; o-haye.

Companion, tunfwa; tanisfwa; eth; thayes; chai wek (as on horse); *companions in anything*, chufwas-wek.

Compel, nityen.

Complain about, yaintejen.

Complete, wakath; mathe-wek.

Compute, tetsan.

Comrades, tha-lechufwas.

Conclude, hamet.

Condemn, tatiye; yen tes ayej; isita yen.

Concerns me, yaj no ye; *concern one*, tha yaje; *concerned*, thakal thi.

Condor, fwentaj; istewenitaj.

Confess, thai fwengo.

Conform, yaj wek.

Confuse, teksan-thi; chutwej; tek-sane.

Confound their speech, i-welanten thai-hanil.

Congregate, thai thokonche.

Congregation, ohuse-wet-thele.

Conquer, län; kath-hi.

Conscious, han honat ej; *~ of*, tha yen husek a.

Conscience, awake or troubled, tha yen husek ayej.

Consider, fwitaj; *~ as servant*, yen wo ya; *~ as master*, yen wuk a; *~ themselves good*, yitat tham ej le-is yaj.

Console, tune; wo tunfwa ya.

Constant, tun.

Constantly, frequently, pej.

Constrain, nityen; *feel constrained*, thai nityene.

Contain, ihi; *containant*, hi.

Contemporary, o-wathafwa.

Contend, taiwek; nokwaj pe.

Content, to be, koj thi; *contentment*, koj yaj; *content with*, huminche.

Contention, thai-länhen-pe.

Contents, thele; *~ of vessel*, thät-hi thele.

Continue, tujtha pa; tujthache.

Contrary of wind, tithak thi.

Control a boat, tsuth'kat'hi.

Converse, yam thi.

Cook, to, katai; *a ~ kat yenek*; *~ in pot*, pen; *a ~ penek wo*.

Cooked, yo.

Cool, fwotyeni; *~ weather*, taichajche.

Copper coloured, isat.

Copse, taiñi.

Copulate, walej.

Core, chulak.

Cord, sataj; *~ of bow*, tak.

Corner of box, tsetho.

Corners of mouth, kaj chus.

Corpse, tseyek; tsek; *become a ~*, wo letseyek a.

Correct, in speech, taj; *~ a false impression*, tsupiyene.

Correspond, agree, wawuthej.

Costly, tunni.

Cotton, wesataj.

Cough, käsi, cf. käš'hi.

Counsel, to take, wo husek ya.

Count, wo tufwantes a.

Country, honat; ka-honat; atho, pl. athos; *~, camp, field*, athotaj.

Coupled, wek; yayet-wek; pak wet.

Courage, totle tun.

Courageous, totle tun.

Court, yard, ka-athotaj.

Cousin (male), chila; chinij; (*female*), chita; china.

Cover, pohi; *~ over*, po pe; *~ as lid*, pot; *cover*, wo pot a; *covered with flesh*, thai t'sanhen.

Covet, käñ; käñla; *covetousness*, kä-yaj; *covet*, thai-käñtej thi; *covetous, nechetatsaj*.

Cow, wasetaj; *cowherd*, wasetas-wo.

Coward, nowainsaj.

Crack, pofwo.

Cradle, thuk.

Cramped, tun ho; tum ho.

Crave, desire, chuyu.

Crawl, wachu; thai-ton.

Creak, yip.

Creator, tha-tes.

Crested screamer, tsahak.

Cricket (insect), titsith.

Croak, yip.

Crooked (stick), chofwenho; *~ (road)*, chofwel che.

Crop, timek yamun.

Cross, crosswise, palak; pathak; *~ over*, palak pe; *~ beams*, to make, pal'kat; *~ beams, wise*, pal'katsek; *~ roads*, nayej ta tähthi eth; *~ with*, katsi yaye.

Crow, yip.

Crowd, thai thokonche; thoksek.

Crown top, thetek cho.

Crucify, pajtej cruz; *crucified*, taj itpe cruz.

Crude, kas; kasek.

Cruel, fwitsaj; tek lepaltseyaj ihi.

Crumble, wo thiye ya.

Crupper, mo.

Crushed, wasi; *crush to death*, tsif-wincho.

Cry, pak; *~ as birds*, yip; *~, shout, tan*; *~, weep*, tajw'thi; *~ pitifully, paltsenche ochos*; *~ pleadingly, tha-hi-paltsenej lechos*.

Cudgel, to, län.

Cup, thät'hi.

Cure, *treat*, yilajej; *~, heal*, ches, chesten; *a ~ (by a doctor)*, thilajan yaj.

Curdled milk, wakathe.

Curl round the arm, tsuth katej che lekwe.

Curled, chofwenho.

Curious, *to be*, tetsan.

Curse, wita-yen.

Curve, kato.

Cushion, wej-wet.

Custom, key pl. keyes; *to have a ~ or be a ~ wo lakey a*; *have ~, yen key a*.

Cut, yisit; *~ with instrument*, yistej; *~ object*, thiksek; *~ the throat*, tsan lepa'ni; *~ up meat*, chen hi che.

D.

Dance, katin; koi thi; *a ~ katinaj*; *dancing about*, thai lan thi.

Danger passed or over, lewitai inu'pe.

Dappled, sache.

Dark, chalaj che; *darkness*, honataj; *nightfall*, honatsi wuj; *to grow ~*, honaj ej.

Dart, thahi.

Daughter, thäse, pl. les; *~ in law*, chesko.

Dawn, neche nat.

Day, fwala; *~ by day*, fwala pej fwala pej; *become ~*, wo neche nat a; *~ or two*, fwalas takw'ye; *~ of reckoning (judgment)*, fwala taj oka-lethten.

Dead, yil; yith; *~ and gone*, nem iche; *~ body*, tseyek; *~ person*, wat-sek.

Deaf, chote-cho; ni-läatache honat.

Deal (blows), yaj; *~ out rations*, tis.

Dealings, *have with*, tha-yaje.

Dear, costly, tunni.

Debility, tinayaj.

Deceased, watsek.

Deceive, kanej; *wet-yamthi*; *deceit, kauyaj*; *deceiver, kansaj*.

Decide, thai-tetsan.

Declare, settle, kalethat.

Decorate, wo thawo ya; 1-at'kayen; *decorations*, lät'-kainek.

Decrease (water), yimche (waj); *decrease, yek tha cha*.

Deed, thenek, pl. thenai; chumyaj.

Deep, pitoj; *deep down*, toj-cha, tojw-cha; *deepen*, tonit-cha; *deep water*, weni; laweni.

Deer (forest), tsona; *(marsh)*, wase.

Defeat, totle yith.

Defend oneself, nai tham ej.

Defile, kok yene.

Deliver up, yachaje; *delivered, saved*, tefwai; *delivered (of child)*, thai-fwaintej.

Delude, kanej.

Demand, nityen; *ask, tathe*.

Demolish, nachu.

Demon, ahat; *~ possessed*, ahat länek.

Deny, thai-fwonla.

Depart, yek; *~ from me*, ma ocho ya; *a tote ola*; *~ from*, tonte la; *inclined to ~*, wo lehusek a ta yek.

Depreciate, kachuye.

Deprive, take from, soyej.

Depths, toschenchha; pitoschencha.

Descend, nucha.

Desert, wilderness, honat ta tsanis; *leave, wom*; *deserted house*, hup wumek; *deserted village*, chiwet.

Designs, lätsantes.

Desire, love, humin, huminche; *~, covet, relish*, kän, känla; *~, like*, tumla; tuchoye; *~, wish, will*, nechet la; *a ~, nechetayaj*; *one who ~, nechetatsaj*; *~, food*, chuyu; *~, fish*, chuyu wahat a; *~, hunger*, chuyaj; *~, a partner*, tihusche eth; *~, favour*, paltsen; *~, want*, chuttej; *~, to serve or help*, chut tej; *desire*, thai kän-tej thi.

Desist from, leyej.

Desolate, tsani.

Despatch, chen.

Despise, kachuye.

Destroy, konchi.

Destruction, konchiyaj.

Detach, ostakej.

Devil, alhattaj; *~, possessed*, ahat lewuk.

Dew, ayas.

Diarrhoea, yam'kutaj.

Die, yil; leyej honat; *~, by neglect or purpose*, tha-yinat; *~, for us*, tha yinat ope; *~, down as fire*, yom; *~, together*, thatseyai i wek.

Differentiate, wenat.

Different mother, wena lako yej.

Different village, wena lewet ej.

Difficult, atah; *~, for me*, atah yam ho.

Dig, tij; *~, deep*, tonit cha.

Dining room, thäk-wet.

Dip out water, chumho waj.

Direct, order, netek; *~, steps to*, tsupiye; *aim*, tsupiyene; *go in direction of*, taye; *be in direction of*, tumho; *towards*, tsupiyene.

Dirt, chole; *dirty*, choi.

Disappear, tai; *cease*, le; ile.

Disappoint, husek yekche.

Disappointed, thakal thi; lehusek yekche.

Discharge a debt, tis.

Disciple, chotfwa.

Disclose, nalit.

Discontented, ni-kojathi.

Discover, thoka; tithoka; nalit.

Disease, tinayaj; *diseased*, tinayaj ihi; aites ilän; *diseases*, aites thayes.

Disembark, nupa.

Disengaged, tamsek ihi.

Disgust, tuthnayaj; yuthnek; *disgusted with*, chatsit la lakey.

Dish, lätäj.

Disinclined, o-netaj la; *disinclination to do*, fwumpa.

Dislike, object to, yuthan; najw't seye; *~, hate, abhor*, najtseye.

Disobey, fwune.

Displeased, ni-kojayej-thi.

Display, fwoyen pe.

Disposed, tihusche; ti husek e; ti cho ye.

Dissention, tat'hayaj.

Dissociate, thai womthi.

Dissolve, waichumhi; thai sohen.

Distant, tojwe.

Distracted, not, wot tham e.

Distressed, thakal thi; palitsaj.

Disturbed, thakal thi.

Ditch, tsainek.

Divers places, wena honat ej.

Divide, wenat; *divided*, thai wenat; *~, split*, chesaj.

Diviner, naltsansaj.

Do, become, act, behave, woye; *~, cause to be*, yain; *~, make, perform*, yen thi; *~, for oneself*, tha-yene; *~, the will of*, woyej tham e lenechetayaj; *~, together or to be*, nis-wek.

Do not (prohibitive), yej; *do not sleep*, yaj lama.

Don't stick your elbows out, yej letupetpe.

Doctor, hayawu.

Doer, wo; thenek.

Dog, asinaj.

Doll, cheya.

Domestic animal, la.

Door, pe; lepe; *~, bar, cover*, pe-pot; *make a ~*, yen pe ya.

Double, takw yen.

Doubled up, bent, chofwenho.

Doubt, kachu; kachuye; *doubter*, kachuhansaj.

Doubtful, tayej; teksanthi thamet.

Dove, chulayi; tsipup.

Down, cha; ka'cha; kajcha.

Down, fur, puse.

Downwards, taincha.

Downward, tumcha.

Drag, ton.

Dragonflies, fwitses.

Drain, tsainek.

Draw, ton; *out of*, ton pa; *near*, totaye; *water*, ho waj e; *draw*, toth'hat-thi.

Drawer of water, waj wo.

Drawers, koset.

Dread, ho watne.

Dream, *to*, fwithan la; *a*, fwith'nek; *about*, fwithanla.

Dress a, wui; wuy; pl. wuyes.

Dribble, wo thachil a.

Drink, *to*, yahi; yayej; ya; (*putting mouth to water*), o-tauhi; *a*, thät; *native*, *ates*; *drinking vessel*, thät'hi; *drink freely of beer*, tutseyej-chehen ates.

Drip, *as water*, tsaincha waj; *drip through as water*, tuthchencha.

Drive, chase, yokos; *out*, yokos pa; *into a group*, yen thoksek a.

Driven, lunkat'hi.

Drivel, kaj-ti; kale.

Drizzle, ayas; tsijin cha; pispetas.

Drop, fall, chatcha; *fall as crumbs*, nat cha; *out of the hand*, o-kwe istakej; *the subject*, tej tsı.

Dropsy, tsethtas; yuchetas länek.

Drown, cha; *to be drowned*, waj ilän.

Drowsy, nahati ilän.

Drum, pum; pumtaj; ka-puin; kajsuj.

Drunk, woknaj.

Dry of soil and things, tamchai; *dry up of fluid*, yim.

Dual, takw.

Duck, tsahiyis; *Muscovy* ~, fwokyetaj; *smaller* ~, yeleni; *small* ~, niwusek.

Dumb, isuk.

Dung, yamuk.

Durable, tun.

Dust, mok; *turn to* ~, wo mok a.

Dwell, ihi; iche; *together*, iyej.

Dye, tha; pl. thai; *to* ~, pak.

E.

Eagle, chalena; *Chilean* ~, miyo.

Ear, chote; *earmark*, sajhi lechote; *earring*, chote-thele; *earwax*, thitsi; *of corn*, kas; thayas; *earache*, ihi-chaj lechote.

Early in the day, yapeth; *morning*, neche namta.

Earth, honat; *up plants*, pote ochu-met.

Ease at, wot tham a.

East, hap ta fwala tähchhe; fwala wej.

Easy, atah hita.

Eat, feeding, tek; tekthi; *anything*, tujw; *with*, *together*, chufwiyej.

Eclipse of moon, wela ile, wela yil.

Edge, thip; *of knife*, thaifñi.

Edify, tha-yenej thi lehusek.

Eel, i'ña.

Egg, thichu.

Egret, mop'i.

Elbow, kato.

Elect, tahi; *to* ~, *select*, wo yi ya; *elected one*, yi; *elected*, o-kanej iche.

Elephant, iwutaj.

Elder (male relative), chila; (*female relative*), chita; *elders*, talakw, pl. tänai.

Embrace, tsufwel, tsufwelej.

Embryo, thásaj.

Employ labour, chum yen thi.

Empty out, tsai; tsaiñi; *empty*, tek thele ihi.

Emulate, chatche.

Encampment, wet.

Encircle, lun-thi.

Enclose, pohiche.

Encounter, chutej; nespe.

Encourage, koj yene.

End (of remarks), ta tham e; *~, point, pes; to be ~, wo pes a; cut off ~, thota; no more ~, noj; ~, cease, le; ile.*

Enemy, tanfwa; tha letanfwas; koyes.

Engaged, occupied, nahayej; *~, girl. okamtse.*

English people, wajchas.

Enlarge, wunit.

Enlighten, nalit pe.

Enough, naya; *~, satisfied, yipis; ~ if I see it, naya la owenpe.*

Ensnare in talk, i-naskatej thi tha-met.

Enter, tha-yuite; yui; yuwi; yuche; *~ of sunset, yuwi ifwala; reach into, chat'ho; ~ a boat, tiyajho lehi; ~ the heart or mind, tiyajho lehus-ek; ~ and take, naskat thi; ~ into a family, yen eth a.*

Entering, tha-yuyit'ho.

Envious, länthi.

Epidemic, aites.

Epileptic, welak.

Equal, wawutha; wawuthche; wath-chen cha; *like, hate; equalize, wath-at'ho.*

Eradicate, taiñat.

Err, be lost, tai; *~, go astray, weta; ~ in speech, othaiñi weta; ~, say wrong thing, wet-yamthi.*

Erase, sajhe.

Escape, nupa.

Estate, place, wet; ka-honat.

Esteemed greatly, tha-yamkat.

Estimate, tetsan.

Eternal life, watsancheyaj ta tun.

Evaporate, yimche waj.

Evening, honaj.

Ever, again and again, pej; *~, always, najit wai ya; ~, frequently, takw'-che.*

Evil, katsi; katsiyataj; *~, deed, sitai kasitai; ~ doer, sita-wo; ~ in act or habit, key ihi; ~ thoughts of wi-tajayaj ta ni-isachehen; bad, isita; ni-isa.*

Exact, to be, taj.

Exalt, thai wujyen; *~, oneself, thai nenyat pa.*

Examine, yahen pe.

Exceed others, nukwepe ifnoj.

Excel, nupe.

Exchange, tumat la; tumat-wek.

Excite, nomat; *excited, nomhi.*

Excrete, tham.

Excuse me, netoj.

Exert, fwitsenej.

Expand, chenhi.

Expect, telaj thi.

Expectation, nihayaj.

Expert, kathhi.

Expose, uncover roof, fwoy'ndo hup.

Extinct, yom.

Extinguish, yomat.

Extract, lanhi; *extractor, lankanti.*

Eye, te; *eyeball, te-tho; eyebrows, te thile; closed eyes, te yomhi; eyelashes tefwis; eyelet, te; eyelids, te taj; eye of needle, kano-te; eyes opened, te nomhi; eye-tooth, chalonche; eye for eye, taj hi let.*

F.

Face, tepe; *~, of coin, peyak.*

Facial paint, let; owaitaj.

Facing, taiche.

Faint, yel; ma katsi; *to ~, wethkayen.*

Faith, chayaj; *to have ~, chaye; faithless, yakachukwe; naj lijtinyaj a; faithful, ijtiyaj; ajtinsaj; /faithfulness, ojtiyaj.*

Fall, yek tha'cha; chat-cha; *~, drop*, nat-cha; *~ in (as house)*, was-cha; *~ in eyes (as dust)*, te chaj; *~ down, i-chaten*; *~ down (as sand in a well,)* wascha; *~ upon, i-taye*.

False, wet; ka mateche; *to bear ~ witness*, wet-iwo thamet a; *~ statement*, sufw'kanyaj; *~ name, wet they a*.

Fame, toy'nek; *~, to spread report*, toyenchoye; toine.

Family, les; wet-thele.

Famine, nejla; chuihayaj.

Fan, a, hichofw; *to ~, yafwut*.

Far, tojwe; *~ from the others*, tojwela iñoj.

Farewell, to bid, thai fwenho wichi; wo tsithakayej a; tsithak.

Fast, naha; *to ~, ni-teka*; thai-chuiyat; *fasting*, chuihayaj.

Fasten, bind, yayet; *~ door*, tatej-lepe.

Fat, grease, apé; *to be ~*, yataj.

Father, ojcha; *~ in law*, ka-chati.

Fault, to be at, tes ihi; menej; tamenej.

Favour, paltseyaj; *do me the ~*, woye taj owoye.

Fear, o-hochayaj ihi; *to ~ nowai*; nowaye; *a ~ nowayaj*; *fearful person, nowainsaj*.

Feast, koyaj.

Feather, wole.

Fed up, chatsitej; *~ with things*, tha-kalpe honat.

Feed, eat, tek; tujw; *~, nurture*, chu-nen; *feed, chujnen*.

Feel, lät; *chase*; *~ disgust at*, kok yene; *~ grope for lost object*, fwiłaj cho ya; *~ compelled*, thai-nityene; *~ pity*, paltsen; *~ pain*, telaitej; *~ strongly about*, thakal thi; *~ greatly*, yen lätyaj a; *~ after*, chasatchoye.

Fell, yisit.

Feign, thai-fwechen ihi.

Fellowship, pakwek; *~ with, be in ~* yen thip a.

Female, atsina.

Fence, hi; lehi; lafwek; *~ in*, wo pot a.

Ferment, nawai.

Fetch, meye; *go and fetch*, yeke; *come and fetch*, neke.

Fetter, tak; *fettered*, wo tak a; *fetterless*, naj tak a; *use for fetter*, yen tak a.

Fever, teläj; *to have ~*, teläj ilän.

Few, tek takw; tek wuj; tek los; *~ in number*, wujhi yeta.

Fibre, sat, pl. satai; *~ for string*, ha-letsaj; chutsaj.

Fierce, fwitsaj, pl. fwitses; *fierceness, fwitseyaj*; *angry, ~*, tawakwai; *cruel to*, fwitsaje.

File, a, tsethät; *to ~*, fwut.

Fill, han, pl. hanchehen; *~ up*, pot'ho; *~ a hole*, pot che; *~, make full, am pokwe*; *~ the earth, spread, yopathpe honat*.

Filter, to, saphi waj.

Filth, chole; choyaj; *filthy*, choi; kok'a; choyaj ihi.

Fin, thefw.

Find, thoka, tithoka.

Fine rain, tsijin cha.

Finger, fwuj, pl. fwus; *~ nail*, fwuj tāj.

Finish, hamet.

Fire (in general), itäj; *fire or fuel*, thet; *firebox*, itäj-hi; *firebrand*, huk; thet-huk; itäj-huk; *firesticks*, huk itäj; *to fetch firewood*, fwop; *firefly*, fwitanaj; *fireflies*, kaslis.

Firm, tun.

First, chun katsek; chunpe; *firstborn, chunkatsek*; *to be first*, thai-chunkat pe.

Fish, wahat; *dorado*, katutaj; *pucu, fwuktaj*; *bagre*, wajnothe; *to ~*, wo-kok; wokoyen; tukwe-wahat; *fisher, wahat-cha*; *fishermen, wahat-kotses*; *fishhook, ka-timek*; nikyat.

Fit, a, welak; *fit, agree, suit, wawu-thej; fit for use, ready, wakath.*

Fitting, tuhawetej.

Five, okwe way'hatha.

Fix upon, taj ala; *fixed, setej; tek itsi; naha; fix up, kancha.*

Flag, fwiyahatsek.

Flame, fwak; *flame, flare, lak.*

Flat, i-pakhen.

Flat, wachu; *flatten, pak yen.*

Flax, tlus.

Flay, yahak; lanhi tāj.

Flea, sinaloj.

Flesh, tisan.

Flexible, ejfwi.

Fling, fwomej.

Flock, thoksek.

Flog, tasin.

Flood, tuthpe honat.

Fluid, ti.

Flush of blood, woi-taj.

Flute, fwol, pl. fwolis.

Flow off, yim.

Flower, a, thawo; *to ~, ta wo e.*

Fly, to fwiya; *~ down, fwiyanchia; ~ out as spark, teclieth; fly (common), katak; flyblown, wos ihi.*

Foam at mouth, wo kojw a.

Foe, tanfwa.

Fog, tutsetas.

Folk, wichi.

Follow, han; han thi; *~ way or example, han lenayej; nekche lenayej; chatche; ~ after, i-lianpa iñoj.*

Follower, kawo.

Folly, isuk-yaj; mukwe-yaj.

Food, thāk.

Fool, isuk; amukwe; opa; *fools, two together, isuk tham ejen.*

Foolish, husek ihihita.

Foot (See »Pa» in Mataco — English dic.); sole of foot, pachott; footprint, nayej; footstool, täsa-wet.

For a moment, ayej.

For, -pe; *died for me, tha-yinat-ope.*

Force, forceful, kajai; *to use ~, kaj yen; fwitsenej; ~, strength, kajñayaj; ~o ~ me to do, nityen no.*

Fore, chun.

Forearm, kwe.

For ever, tiyaj atsi.

Foreigner, wajchas.

Foreigner (man), ahatai; *(woman), su-luj.*

Forest, taiñi; tainyi.

Foresters, tain-thlele.

Forehead, tacho.

Forget, petet la.

Forgetfulness, petetayaj.

Forgive, tainyat; tainat; *forgiven you, tai am ej.*

Forked stick, ka-fwuj.

Form of; *be in ~, thahi-nalit; ~ part of, yen thip a.*

Form rows or lines, fwithkat.

Fornication, kainoyaj.

Forsake, wom; *forsaken, womek; wu-mek.*

Fortune, witale.

Fortunate, isej athoho.

Foster child, chi heltsik.

Four, fwantes ihi; tufwantes ihi.

Fowl domestic, owo.

Fox, mawo.

Fragrance, nij.

Free, safe, tefwai; *~, at leisure, tam-sek ihi; ~, as gift, waye; ~ from debt, naj letes a; ~, not cumbered, tsilak.*

Frequently, chut pej tham e.

Fresh, recent, neche; *~, green, watsan; ~, new, nechayek; ~, cool weather, taichajche.*

Fret for, tichunchoye.

Friend, eth, pl. iñoj; fwa; yojw, kayojw; thaye, thaya; *friends, thathameth; woman's friend, khaya; friendly with, i-kon tham ehen.*

Frighten, wom no; o-stun; *frightened, nowai; yilej.*

Frills, tassels, wui thawo; lät'kaine.
Fringe, thawo.
Frog, payi; *climbing* ~, nafwataj.
From see (Tath), ~ *the beginning*, tätthe letes; ~ *the water*, tätth waj e; ~ *his youth*, tätthe ta mi-chuta.
Front, in ~, go or be in ~, chun; *go in ~*, chunchoye; ~ *of a person*, taiche.
Frost, fwiyet; ~ *bitten*, fwiyet länek.
Froth, kofw.
Frown, nataspera; suitomche.
Fruit, tha; *to bear ~* wo tha ya; ~, *fully formed*, chanfwas.
Fry, tuleth.
Fuel, thet.
Full, poyej, pl. pokwe; ~ *amount*, tha tham e; ~ *of food*, yipis pl. yip-sen; ~ *belly*, tufwak; ~ *with food*, tsatejen; *become ~* thai hanthaye.
Fulfilled, matche.
Fur, hair, wole; ~, *soft hair*, puse; ~ *of cactus fruit*, fwo.
Furnace, non'ti.
Furniture, khai, khai-wet.
Further, nem koyaj.

G.

Gain, kath-hi; i-kathpa.
Gait, wekyaj.
Gall, temek.
Gallop, win.
Game, koyek.
Gaol, oponti; *gaoler*, oponti-wo.
Gap, kawayi.
Garden, chumet; yachuyat-wet; *gar-dener*, chumet-wo.
Gate, pe.
Gather up, takwe; ~ *together*, thai-hute-wek honat.
Gave self for, thai womat pe.
Genital, tho (male); su (female).
German, wajchas.
Gesture, indicate by, wo tetnek a.

Get, gain, kathhi; ~ *into boat*, tiyajho lehi; ~ *into coat*, yuche; ~ *up*, nepa, pl. nechepa; ~ *used to*, humin; i-fwiye; ~ *thou out of the way*, a te-tej kani.
Ghost, ahat; tha'wo; lionatsi thele.
Giddy, tichufwi.
Gift, way'nyat; waiñat.
Girl, thutsa, pl. thutsai.
Girth, ka-tsetak.
Give, wen ho, pl. wenhomche; ~, *hand (me)*, tsa; ~ *over*, leyej; ~ *birth*, wo nechayek a; ~ *birth*, wo thäs a; ~ *life for*, womej pe lehusék; ~ *a message*, wo silät a; ~ *name to*, yen they a; ~ *something to another*, o-kanteje.
Glass, cup, thät'hi.
Glitter, lep ihi.
Glove, kwe-pot; fwuj-pot.
Glue together, pajtit.
Glutted, yipis.
Glutton, thak'natsaj.
Gnash the teeth, yokwaj-wek letsote; letsote ta yokwaj-wek.
Go away, yek; ~ *apart*, thai tonte la; ~ *away, get out*, a-tetej kani; ~ *back, return*, yapil; ~ *beyond*, yam kam; ~ *down*, ho chia; ~ *on*, ma; ~ *out (to hunt, etc)*, nepa; ~ *out or down as fire*, yom; ~ *in front*, chunchoye; ~ *into*, yuche; ~ *part of the way*, yekej; ~ *round (about, through)*, lun-thi; ~ *to a place*, hoye; ~ *to and fro*, lun-hi; ~ *up*, ho pe; ~ *with*, tanisej; ~ *with (imp.)*, makwe; ~ *with, yekche*; ~ *straight to*, yiwit; ~ *backwards*, tha-yolej; thai tonej hi; ~ *by*, i-nuthiat pe; *first to ~*, chune; ~ *in vain*, wet-yek.
Goat, kaila; tsini; *goatherd*, kaila-wo; *goatpen*, kaila-hi.
Goods, khai; witale.
Goose, wataloj; fwokyetaj-taj.

Gossip, to, sufw'kane; (*noun*), sufw'-kanyaj; (*person*), sufw'kansaj.

Gourd, wotsotaj; lichatsaj.

Govern, niyatej; yen chumet a; *governor*, niyat; nowujtaj; hino.

Granary, ka-puche-hi; *put in* ~, wo his a.

Grand-daughter, cheya.

Grandfather, chati.

Grandmother, tela.

Grandson, cheyas.

Grant, permit, wayen; *give* ~, wenho; ~ *favour*, paltse.

Grasp, tsäk thi.

Grass, hup; hupaj; hupitaj; *grasshopper*, thakot; pa'na.

Grateful, tichunche.

Grave, wej; tsek-wej; ohi.

Gray, itsajhi.

Great, grown, talakw, pl. tänai; ~, *important*, thamya; ~, *big, many*, wuj, pl. wus; ~, *greatness*, wuj-yaj; *make* ~, wuj-yen; wunit; *make self* ~, thai-wuj-yen; thai-wunit; ~ *officer*, onoyaj; *having greatness*, lenoyaj ihi; ~, *intense*, aitajche; *grandchildren*, lepes thele; ~, *chief*, niyat-fwa; *greater*, nem koyaj.

Grease, apé; tatha; *to* ~, *smear*, yilen pe.

Greedy, yathkal; aintatsaj; ~ *for*, yaintejen; ~ *person*, aintatsaj.

Green, raw, kas; kasek; akasek; ~ *as grass*, watsan.

Greet, salute, nokwiyej; *greeting*, nok-w'hayaj; *a greeting*, amtena, hamaje.

Grief, thitayaj; ~, *give way to*, yen tichunayaj a.

Grieve, tichunchoye; ~ o-thita-yej o-eth; *grieved*, fwitajat thi tat.

Grind, chofwaj.

Grip, tsäk-thi.

Groan, yip.

Groom, latas-wo.

Ground, honat.

Grow, tath; *grown up*, talakw, wumek pl. tänai; ~ *dry*, yim; ~ *late*, wo honaj a; ~ *thai chihelit*; ~ *to full size (fruit)*, wo lechanfwas a; ~ *up*, thai chihelit.

Grubs, wos; les.

Grumble, yaintejen.

Grunt, yip.

Guard, tamajej; kanej.

Gulde, a, nayej-wo.

Guitar, fwichitsaj.

Guilt, guilty, tes, tes ihi; *guiltless*, naj letes a.

Gulp, tim.

Gum, thitsi; ~ *together*, paktit ej.

Gums, tsote tisan.

Gun, lutsej; *gun cap*, lutsej pot; *gunpowder*, lutsej mok.

Gush, la fwelchi; ~ *out*, tafwayej.

Gutter, as candle, wachu hi.

H.

Habit, key, pl. keyes.

Hades, ahat lewetes.

Hail, kalatu.

Hair, wole.

Halo, laka-wotlos.

Halt, stop, kasit, pl. kasten; *halting place*, kasta-wet; *a* ~ *at*, kasta-yaj; ~, *stop*, yektha-thi.

Ham, kakw.

Hammer, kajnat.

Hammock, sichej; tanaj.

Hand, kwe, pl. kweye.

Handle, to, chuma; *a* ~ *wut*; ~ *of pot*, tak.

Handkerchief, fwi.

Hand over, yachaje; ~ *back*, nachaje.

Hands by the side, fwankat tham che.

Hands on hips, o-tsokchepe otheche.

Handsome, silataj.

Hang, naturally, fwu-thi; ~ *a thing*, fwuhat thi.

Hank, ponek.

Hanker after, lehusek iyej.

Hap, witai yaj.

Happen, lewitai ihi; i-wo-iche; wo-mak a; witai ihi; *happener* (*cause of*), witainsaj; *happen to*, wo mak ayej.

Happy, koj-thi, pl. kos-ta; *happiness*, koj-yaj.

Hard, tun; *hardened with*, tunej.

Hardly, thai-kathhiyejte piya.

Harlot, kainoye.

Harvest, lanyaj; *harvester*, lanyaj wo.

Haste, kail-yaj.

Hat, head covering, fwi; ~ kawona; ~ band, kawona-taj.

Hatch, nupa thásaj.

Hate, nayiho; najtseye; *hated*, nayi-yaj.

Have, katej; ~, *possess*, wen; ~, *dwell, be in*, ihi; *have light*, isiche.

Hawk, ahutsaj.

Haze, tutsa.

He, hape; tham; *he sent me to thee, i-chen no am e.*

Head, thetek; *headgear*, fwi; *headless, naj thetek a; headrest*, talaj.

Heal, yilajej; *healer*, chesti; ~ *oneself, thai chesat*; yilaj tham ej.

Healthy, watsan.

Heap, tithák; yiskon; yiskon e.

Hear, läte; *hearer*, chahunaj; *sense of hearing, lätche honat*; ~ *about, rumour, toye*; ~ *a rumour, toy'ne*.

Heart, totle.

Hearth, thet-wet.

Heat, nahayojw; chufw; *make hot, hutun.*

Heaven, pule; *heavenly beings, pule thele.*

Heavy, choinyat.

Hedge, lafwek; *to ~; to fence, wo lafwek a; to become or grow into ~, to make or use for ~, yen lafwek a.*

Heed, chahuye; chahu-thi, pl. ta; cha-hukwe.

Heel, paki.

Heights, toschepa; *heighten*, tonit-pa.

Heir, lewuk okhai t'imathe pa.

Held, setej; ~ *tightly*, thali tunti.

Help, to, chote; *assistance*, chot-yaj; *helper*, chot-fwa.

Hen, owo.

Here, na; kana.

Heron, blue, kalak; *white ~*, kaskhan.

Hiccup, yople.

Hidden, tah.

Hide, weskat; iskat; tiskat.

Hide, skin, täj.

High up, tojw pa; ~ *ground*, chenaj; ~ *priest*, pale kaniyat.

Hill, chenaj.

Hind part, chas; ~ *quarter*, theche.

Hip, mo.

Hire or work a place, i-chutainej lewet.

Hiss, tuth cha.

Hit, yaj; taj; ~ *mark*, tiyaj; ~ *mark each time*, taj pej.

Hobble, yaiten lakalai.

Hoe, i'ñat-cha.

Hold, handle, chuma; ~, *grip*, tsäk.

Hole, eyelet, te; ~, *nest*, wej; ~ *of nest, wot; ~ in ground*, chowej; *cui out ~, opening, fwo; ~ in cloth or object, towej; to make a ~, toyen; hole, hakw.*

Hollow, fwoche; liakw; *to make ~, fwoyenche; ~ place*, cho; chowej.

Holy, tamajchet.

Home, le-wet; *homeless, najit lewet a; ~ of departure, täth; homesick, o-natseye.*

Honey, kayek; pinu; *honeycomb (whole) tisan; ~ (the wholes), thakwe.*

Honour, yen hino ya.

Hoof, fwuj-täj.

Hook, nikyat.

Hop, hat kat.

Hope, ni hayaj.

Horn, chu, lechu; *hornless*, naj lechu ya.

Horns, makes of its feathers (owl), yen chu ya lewole.

Horse, lataj; *on horseback*, itpe lataj.

Hot (as iron), yo; *~, as water*, chayohi; *~, as of weather*, chayokwe.

Hough, kakw.

Hour, wai; lewai.

House, hup; wet; lewet; wuke; lewuke; *~ of prayer*, otathyaj-wet.

How? chip iwoye? *how many?* chi hafewas? *how much?* chi hafewaj? *how can?* chip iwoye?

Howl, tan; yip.

Humble self, tha-yainyat cha.

Humming bird, tsunak.

Hump, tithák.

Hunger, nejla; chuihayaj; chuyuhayaj; *hungry*, chuyu.

Hunt, chowathan; chowath; *hunter*, chowath'naj; *hunter of, -cha*; e.g. *fox-hunter*, mawo-cha; *hunt for*, tukwe.

Hurt, destroy, konchi; *to feel pain, lät.*

Hurry, kail-thi; kaile; yakaile; tanej; watenej.

Hurt, tatiye; *hurts (it)*, akwa! *to be ~, wo mak a; ~ by, wo mak ayej.*

Husband, chejwa; *~ of so and so*, wayenek.

Hut, wuke.

Hymn, tenek.

Hypocrites, welantas.

I.

I, otham, yam.

Ibis, wokak.

Ice, fwiyet.

Idea strikes me, tiyaje ohusek.

Idiot, isuk fwaj tat.

Idle, naj lenahat a.

Idol, cheya pl. chechas (or) cheyales.

If, chik; *if it rains*, chik iwomcha.

Ignorant, husek ihihita.

Iguana, athu.

Ill, yel; yil; isita; *illness*, teläj; tinayaj.

Ill-treat, fwitsaje.

Image, idol, cheya; *~, as portrait*, peyak.

Imagine, yenek.

Imitate, grow like, chatche; *do or make like*, techayen; *imitate thy father, a techay'nej ajcha*.

Immobile, tek itsi.

Immovable, ni-tsinaje.

Impatient, naj letelaitayaj a.

Impreach, yete.

Importune, tujtha cho ye.

Impostor, itayaj.

Impregnate, watlu la.

Imprison, pohi.

Improved, wet hatheyej.

Impudent, naj lenajw'thi ya.

Inappropriate, nem tuhawetej.

In the name of the Lord, Thawuk thamet ej.

Incited, nomhi.

Inclination, chuyaj.

Inclined, ticho ye; ti husek e; ti husche; *~ to, chut tej.*

Inclosure, lafwek.

Increase, yek thapa; thai hanthaye; thai hanthache; *~ naturally*, tha yam wuj; *will ~, thaye hi la thip; ~ their hostility*, i-wunit tham ejen lakatsayaj.

Indicate, yitat-thi.

Indication, tetsek.

Indeed, mat kat.

Indignant, tawakwai.

Indisposed, ma katsi.

Infect, tui.

Infirm, kefw; *infirmity*, kefw'hayaj.

Influenza, ohotaj.

Inform, fwen.

Information, thainet.

Informant, namet-wo.

Infrequent, nem takw'che.
Inhabitant, thele.
Injure, tatiye; *injured through*, wo mak ayej; *injury, to sustain an*, wo mak a.
Inquire, yatne; yatsene.
Inquisitive person, atnatsaj.
Inside, wet-cho; cho; chowej, ka-cho-wej.
Insects, wos.
Insensible, husek yek.
Insert, yuwit'ho, yu't'ho.
Insipid, nosoi.
Inspect, yahen.
Instead of another, thai-tumtej.
Instep, fwuj thile.
Instruct, thamet ej; chufwen; *instruction*, chufwenyaj.
Instrument, cha.
Insult, lākw'thi; i-yeteje.
Intelligence, husek.
Intend, fwitaj.
Inteuse, great, aitajche.
Intention, fwitajayaj.
Intercede, yathyen.
Intercessor, tathyaj lewuk.
Interest, to feel, thakal thi.
Interior, cho, chufwi.
Interpret, wo thamet eth a; *interpret*, o-tha-yenek.
Intestines, kasle.
Intimate friends, tha-lehuminai-wek.
Into, taye.
Intoxicated, woknaj.
Invite, ask, tathe; *~, call, tāne*; (see WACHE IÑOJ).
Involved together, thai-tanistej.
Irrigate, tsaipu waj.
Iron, chinaj.
I shall be, ohape hi la tat.
Island, waj-wet; tektaj-wet.
Is left with you, i-mathe am ej.
Issue from, tāthe; tāthho.
It, hape; tham.
It hurts, akwa!

It is written, hap ihi lehi.
Itch, ajw'tsaj.
It tires me, i-payit no.
I want Christmas to come soon, o-kailej navidad.
I was afraid to go, o-nowaiche ta otaiche.
I will pay you, o-tiskan-atape.
I wrong you, o a iwitatye.

J.

Jaguar, hayaj.
Jammed, naha.
Jaw, kuse; *jawbone, kuse thile*.
Jealous, oschene; *jealousy, oschen-yaj; jealous person, oschen-saj*.
Jewels, khai.
Jigger, thataj.
Joined to, fixed, netej; satej; *to join, fix, set* yen ej; sat yen ej; *to be together, wek; e. g. meet together, hut-wek; press together, pak wek; to join together, paj tit; join, paktitej; joined (as arm to body), pakej; joined side by side, pak wek; join up with the crowd, thai tate iñoj; join with, yak peyej.*
Joints, kotso.
Joist, ka-chute.
Judge, to, kalethat; *judgement, kaleth-tayaj; a judge, kalethtayaj-wo*.
Juice, ti; thitsi.
Jump up, tiyaj pa.
Just, wawutha; *~, now, ne, neche; ~ arrived, neche nam; ~ born, neche iche; ~ now, mate; ~ so, mathyej tso*.
Justify self, tha-yitatej le isyaj.
Juxtaposition, tumyaj ihi.

K.

Keep, tamajej; *~, back, nayej ho; ~ back information, tekmansayen; ~ company with, tune; ~ for oneself, tsojnaj ej; ~ your arms close together, a-tsupi yenchecha akweye*.

Kernel, chulak; tsenitaj.

Key, pe-cha; lepe-cha.

Kick, täse.

Kidneys, chontawayes.

Kill, län; **killer**, killed, länek; **killing of**, länyaj; **killer**, anikoi.

Kind of vulture, hata.

King, nowujtaj; niyat; kaniyat; **kingdom**, niyatayaj; **kingdom of heaven**, pule niyatayaj.

Kinsfolk, thamel.

Kiss, tsuhi thaifi.

Kitchen, thet-wet.

Knead, hut'hi.

Knee, kamchete; **kneecap**, pothak; **kneel**, tsinen lakamchete.

Knife, tsonat; katnat.

Knock, paj-thi; napaj-thi; **~ down**, tat-cha.

Knot, kotso; *to make a ~*, kotso-y'ne.

Know, hanej; **~**, *recognize*, tajwelej; **~ in oneself**, thai-hanej; **known, reported**, toye; **~ oneself**, thai-hanej ihi.

Knuckles, fwuj koche; kotso.

L.

Labour, to, chuma; chumthi; *act of ~*, chumet; chumyaj; *labourer*, chumaj; chumyener; **~ beginning (of child-birth)**, tha-yuthan-thi.

Lace, oyik; **~ up**, yayed.

Lack, wat la.

Lad, ma'se; manse; majse.

Ladder, täsa-wet; tsawet.

Lagoon, backwater, lewomek.

Lake, awalak; waj.

Lame, tsufwen; **~ person**, tsufwlak.

Lament, yayen; tafw'thi; *lamentation*, thajw'ñayaj.

Lancet (bone), ka-chilela.

Land, honat; chenaj.

Language of others, iñoj thaihanal.

Lasso, kawo-tak.

Lashing, sataj.

Last, pes; mathnen; math at sek.

Late, to get, honaj ej.

Later, yapaj; chi pajwaj; (*future*), la, lame; khi lak; khi lame.

Laugh, ische; **~ boisterously**, sowa'ha; *laughing*, osche-thi.

Lay, tihi; **~ eggs**, ti chu i; **~ hold of**, sakanej.

Lead, hän; ton thi; **~ astray**, kanej; **leader**, nayej-wo.

Leak, tafwayej.

Lean, thin, lopen; **~ on**, thai-tat pe; **~ or fall back**, inpa kani; *leaning*, ma kani.

Leave, forsake, wom; **~ position**, nepha; **~ alone**, wentha; **~ me alone**, wentha no; **~, as waterpot**, nai; **~, let**, chanthaye; **~, cease from**, leyej; **~, let be**, mantej; **~, relinquish**, tej tsi; **~ behind**, mathe; **~, quit house**, wes.

Leaves, wole.

Left hand, tsamkat.

Leave behind, thaimathet-cha.

Leg, and foot, kala; **~ and thigh**, theche; **~ bone**, thile.

Leggings, kala-pot.

Leisure, have, wot tham e.

Lend, wo chejanat a; tujthaye; **~ me**, chejanat no yej.

Leper, amostas länek.

Less, naj . . . a; *e. g. childless*, naj leles a.

Let, permit, chianthaye; **~, remain**, tej tso; mantej; **~ out**, nuhat pa; **~ go (arrow)**, fwomej ochähi; **~ us go**, nekhen; ache ma; **~ it die**, chanthaye tai; **~ us be good to each other**, na-am-isen.

Level, wachu.

Liar, sita-wo, tek matche thamet.

Libel, sita-yen.

Liberate, nuhat pe.

Lick, napu.

Lid, pot.

Lie, speak falsely, wet-yamthi; *~ down*, ma katsi; *~, rest*, tha-yupat.

Life, watsancheyaj.

Lift out of, ton pa; *~ up*, cheyas pa; *~, take up*, neyet pa; *~ up the hands*, piyenpa lekwe ye.

Light, isi; *~ of moon*, wela-isi; *to be ~*, ischa; *~ in eyes*, isiche ote; *set fire to ~*, thäni; *~ in weight*, ni chointa; nem choinyat; *~, not heavy*, juk wam m.

Lighten, lep ihi; *lightning*, yoklep.

Like, same, hate; *~ as*, mathyej; *~, to make*, techayen; *~, relish*, kän; *~, desire*, tuchoye; *~, love*, huminche; *~, chut tej*; *~, be pleased with*, akonche.

Lime, tunte mok.

Limp, loose, soft, kefw; *to ~*, chijij.

Line, titsek (pl.) ai.

Linked, yayet-wek.

Lion (puma), howathaj.

Lip, paset.

Listen, chahuye.

Listener, chahunaj.

Listening, chahupu.

Little, not big, ni-wuja; thamsaj; chomfwaj; chomlefwaj; wuj hite.

Little bells, chohotse.

Live, living, i-lai; *lively*, i-lai-thi.

Live, living, watsan; watsanche; *~, undying*, nilataj; *~ together*, iyej; thai lechufwas; *~, exist*, ihi.

Live coal, fwifio.

Liver, tanek.

Lizard, chala.

Llama, lohot.

Load, thuk; *~ up*, thu-yen; *~ a cart*, tat pa.

Loan, chejanat.

Locust, choth.

Long, tall, pitaj; *~ time*, paj-che; *~ for*, kän la; nechete; nechet la.

Look at, yahen.

Loose, kefw; kapkaiho; *let go*, lanhi.

Lord, wuk.

Lose, lost, tai; *cause to ~*, tainyat; *~ his soul*, thai-taintej lehusek; *~ his road*, wetayej lenayej.

Lost it, o-wat.

Love, humin.

Louse, tha.

Low, chomfwaj; *make ~*, yainyat; *lower*, tat cha; nuhat cha; tain yat cha.

Luck, witale; *lucky*, isej athoho.

Lungs, wokos.

M.

Macaw, satsitaj.

Maggots, wos.

Magielan, naltsansaj.

Magnify, thai wujyen; thai wunit.

Maid, young girl, thutsa; nutsa; anutsa.

Maize, ijpat; *~ cobs*, thokas.

Make, yen-thi; *~, made*, maker, thenek; *~ for self*, tha-yene; yen tham ho; *~, cause*, yam —; — yen; *~, e. g. make good*, yam is; is yen; *~ a noise about*, tume; *~ a noise about a thing*, wo huyaj aye; *~ blind*, chas yen thi; *~ headway*, tha yam katej; *~ high*, tonit pa; *~ like*, techayen; *~ self chief*, tha yen nowujtaj a; *~ self sin*, tha yen osukyaj a; *~ self poor*, tha yen wet mayek a; *~ a chain (lace)*, o-yam-pitaj oyik; *~ a slip (mistake)*, lehusek tai; *~ a way for me*, wo onayej a; *~ envoys of*, yen lechenek a; *~ equal*, o-hainti lame; *~ holes*, wo tohaiya; *~ hole or spaces (in lace)*, o-tonit-wek oyik; *~ into a stopping place*, yen chata-wet a; *~ as their friends*, yen no ifloj a; *~ use of a plank to rest on in the water*, yen wata ya hala thip.

Malaria, kofwa.

Male, hino; asnakw.

Man, hino; *of ~* ka-hino.

Mandioea, yuka.

Manifest, nale.

Manner of doing, woy'nejek.

Mantis, kanotaj.

Many (permanent), wuj; (*temporary*), los; takw; \sim *days*, ihut ifwalas.

Margin, thip.

Mark, lätsanhät; titsek pl. titsai; to \sim , lesayen.

Market place, kasta-wet.

Marrow, chulak.

Marry, wayen; *marrying person*, wayenaj; *state or person*, wayenek; *marriage*, wainti; *to be married*, tewaiye; *married*, i-wek; *marry*, wo chejwa ya.

Marsh, awalak.

Marvel, surprised, seltej; *stupified*, yilej.

Master, wuk; lewuk; thawuk.

Mat, howet.

Mate, eth; thaye.

Matter, ti.

Maw, yamun; timek.

May be, tayej; etpi; piya; elak; elat.

Meal, mok.

Mean, stingy, tsojnaj.

Mean, intend, fwitaj.

Means, way, woy'nejek; *to be the \sim thai woy'neja*.

Measles, ajtun.

Measure, wathanat; ka-wathanti; *to \sim wathat'ho*; \sim (*amount*), wathyaj; \sim *to*, wathat'la; \sim (*instrument*), wathan'ti; *measured post*, titsek, pl. ai.

Medicine, ka-cha.

Meditate, tichun; yen huse ya.

Me, yam; no; otham.

Meek, naj lakey a.

Meet, chutej; nespe; \sim *together*, thai-hut-wek.

Melon, nelom.

Melt as fat, thai-tsohen; wa chu hi; *melt away as fat*, thai-so hen.

Mend clothes, wo wui pot a; \sim *a rent*, poyej hi; \sim , *repair*, yen-thi; *mended*, sak fwaj tat; sak thi.

Menses, woyis; *trouble with \sim* , woitaj länek; *period of \sim* , papa.

Mention, yame.

Mercy, paltseyaj; *to show \sim* , paltseñe; *merciful person*, paltseñaj.

Merry, koj-thi.

Message, ka-chenayaj; *messenger*, ka-chenek; ka-silät; *to send \sim* , wo ka-chenek a; wo silät a.

Metal, chinaj.

Meteor, tataj.

Midday, fwala ikni.

Middle, chowej; \sim *aged*, nok'yel; \sim *of lake*, awalak chowej.

Milk, katos; \sim (*to be in*), halakw'thi.

Milky way, nayej.

Mill, fwethek.

Mimosa, natchetek.

Minced meat, o-polinen.

Mind, husek; tihusek hi; le liusek choye; *to \sim* , chahuye.

Minded, tihusche; ti husek e; ti cho ye; \sim *to go*, wo lehusek a ta yek.

Mingle, thaihi; yakpeyaj; *mingled with others*, thai-thatej iñoj.

Minister, ohuse-wo.

Mirror, yainek; peyak-hi.

Mishap, *to be a*, wo mak a.

Mislead, kanej.

Miss, cheyaj; nam tajpe.

Mist, tispetaj; pispetas; tsijin cha; \sim *falling*, potcha.

Miscarry, thäs yith.

Misstate, sufw'kane.

Mistake, *to make a*, weta; yoktaji.

Mistletoe, yalichen.

Mistol, ahayuk.

Mistress, wuk; lewuk tsina.

Mix, kasohi; *mixed*, thaihi.

Mob, thoksek.

Mock, ischeyej; *to* ~, läkw'thi; *mocking*, läkw'yanyaj; *mockers*, läkw'yansaj; *mocking bird*, kathtis.

Modest, nafwel.

Moist, pumi; *moisten*, pum-yen.

Money, kolki; *money-changers*, kolki-wos.

Monkey, hatāni.

Month, wela.

Moon, wela; *moonlight*, wela-isi.

More, chale; thip; nem koyaj.

Morning, neche nat; ~ *star*, fwala-wo; *kates* thokwetaj.

Mortar, fwethek.

Mortify, yinat.

Mosquito, yapina; ~ *net*, yapina-pot.

Moss, saintaj.

Moth (in clothes), mohot.

Mother, ko; ~ *in law*, katela.

Mouldy, tsok tsoi.

Mound, tithāk; ~, *hill*, chenaj; ~ *of earth*, ka-hot.

Mount, to, wuth; yut-che; nupa.

Mountain, chenaj.

Mourn, thakal thi.

Mouse, ama.

Moustache, pase.

Mouth, thaiñi; ~, *brim of pitcher*, paset.

Move, to a place, hoye; nuye; *shake, quake, moving*, wahu-thi; ~ *here, nek; move there, yek; from, tāthe; ~ hammock, fwu; tsinkat thi; ~ slowly, yiwath; ~ the body, tsi (pl.) tsinen; moving, wahu thi; ~ away from a place, i-tsinen; ~ quickly, wo lefwenyaj a; wo kailiyaj a.*

Much, wuj.

Mucus, ka-chethtaj.

Mud, ifiat; *muddy, ifiat ihi; tsaj hi.*

Mule, machataj.

Multiply, wunit; thokonej.

Multitude, wuj wichi.

Murder, lān; *act of ~, länyaj; murderer, anikoi; murdered, ka lānchenaj.*

Murmur about, yen chos aye; ~ *among themselves, i-tumat tham ejen ta yamthi tham ho.*

Muscle, sat.

Mussel, ka-neke; lenek.

Must, thai nityene; iwo hi yeta (with neg.); tek iwoye (with neg.); *I ~ go, tek iwoye ta nam nek; iwo hi yetak nam nek.*

Mutual, *See reciprocal pronoun as: to help one another, chot thain ehen; See suffix WEK as mutual bringing back, thai nachaj wek.*

My thing, oka; ~ *animal, ola; ~ friend, yojw; yafwej; ~ daughters, iles tsinai; ~ heart goes out there (to you), o-totle iyejat kani.*

Myriapod, fwatsuj.

N.

Nail, to drive in, kajpe.

Naked, tsilak thi.

Name, they; to ~, call, yet'nej; *named, ta they; to be named, wo they a; to give a name, yen they a.*

Nape of neck, wo-chas.

Narrow (vessel), ni tsaja ho; *(road), ni-tsaja che.*

Nasty, kok'a.

Native oak tree, tatsikwi taj.

Natural, tathame.

Navel, chak; tsak.

Near, tota; totaho; ~ *by, waye; ~ here, na; ~ one, taji; tajletsi; ~ me, tota no ye.*

Nearly finished, totayej noj.

Neck, wo.

Necklace, wo-tak.

Necessary, tuchoye; watla; *necessity, watyaj.*

Need, watla; *needling, watchoye; needy pelitsaj; needlessly nervous, wet-no-waye; show self in need, thahi palt-sen thi la.*

Needle, kano; ~ *case, kano-hi.*

Neglect, petet la.

Neigh, yip.

Neighbours, thai lechufwas; tha-le-wet-fwas.

Nephew, wakla.

Nest, thup; thuwup; *to build a* ~, wo thup a; ~ *of termite*, thuwa; ~, *hole, as of lizard*, wej.

Net, wot; tanaj; ~ *for fishing*, hatanaj.

Never, nem takw'che.

New recent, neche; ~, *fresh*, nechayek.

News, thamet.

Next to, pakej; tumejla; *next (following or preceding)*, tumej la.

Nice, silataj; akoj.

Nicotine, thitsi.

Niece, waklani.

Night, honatsi; *nightjar*, suwathkoth; *night watchman*, honaj wo.

Nimble, kel-thi; kail-thi; *nimbleness*, kel-yaj; kail-yaj; *active*, lafwel.

No, ka.

Noise, a big, thaiñi sitaj.

Noiseless, yuk tem.

No more, noj; nem takw'che; takwecheta; ta tham e; tathame.

No more dealings with a person, to have, o-netajla.

None, niwohit; *no one*, nehit katsik; *none left*, nojwej; *no one told him*, tek ikatsik ifwenho; *no one cared for*, tek ikatsik tuye.

Nose, nus; *nosebag*, nus-täj; *nostril*, nus-pe.

Not, ka; (*the thing or person*), ka hape ya; (*state or action*), tek; e. g. *not good*, tek is; *not go*, tek yek; *not he, she or it*, khita, khite; ~ *excited*, thai tänan; *none*, nem; newa; ne-weche; ~ *edible*, ka thäk a; ~ *of the house*, ka lewet a; ~ *in time*, nam tajpe; ~ *adjoining*, ni-paka yej; ~ *badly named*, tek wet-they a; ~ *careful*, nam yahen; ~ *desire*, ni-tuya cho ye; ~ *disliked*, ni tuthana;

~ *far*, ni tojweya; ~ *feel (pain)*, nam lät la; ~ *find*, nam wen; ~ *flexible*, ni kefwiyaho; ~ *their language*, nam hape thaihanal; ~ *hurrying*, ni kaila thi; ~ *leave*, nem istakej lewuk; ~ *long for*, ni tiyache ya; ~ *long time*, ni paja-che; ~ *marry*, ni woya lechejwa ya; ~ *mind (desire)*, ni tiyahusche; ~ *near to*, ni totayah; ~ *notice (sight)*, nam wenla; ~ *perceive*, nam nisenla; ~ *quite 40*, ni fwita cuarenta; ~ *remain with*, ni tunayej lewuk; ~ *seeing*, ni'nape; ~ *strong*, ni-aitajahi.

Nothing, become, thai wachuhat hi; *nothing more to say*, tek eth che othamet.

Notice, thamet; *to give a* ~, wo silat a.

Now, na; ne; neche; hatana; tainfwaj; mat; mate.

Nurse, thäs-wo; *nursing mothers*, halakw'yanen.

O.

Oath, katyatjaj.

Obey, heed, chahuye; ~ *an order*, woye thamet.

Object, thing, mak; mayek; ~, *goods*, khai; ~, *handicraft*, chumet; ~ *made*, thenek.

Object to, yuthan.

Objectionable, kok'a.

Oblige, nityen.

Observe, take notice as child, han honat ej; *heed*, chahukwe; *observe*, tetsane.

Obstinate, la-key ihi.

Occupant, thele; ~ *of house*, wet thele.

Occupation, *have a*, naihat ihi.

Occupied, nahayej.

Occurrence, witai-yaj.

Odour, nij.

Offended, tawakwai.

Offspring, thäsaj.

Often, pej; chut pej tham e.

Oil, ape.

Ointment, ka-cha.

Old (age), chut; *~, (grown up)*, talakw, pl. tānai; talakw-fwaj; *~, (ancient)*, wumek; *~ man*, nom chi taj; *~ woman*, tsinim chitaj.

On, -pe; *to be ~ itpe*; *to be ~ the table*, itpe mesa; *to be ~ horseback*, itpe lataj; *to be ~ the water*, itpe waj; *~ foot*, täscha; *~ the move*, taj chetos; *~ good terms with the world*, tek ithakalpe honat.

One, way'hatha; *~ of*, eth; *~ eyed*, tenuk; teluk; *~ met*, chutsat.

Only, one, way'hatha; *~, alone*, tsilak; *~ one self*, ta tham e.

Open, not closed, fwo-che; *make ~, expose*, fwo-yen-che; *~ door*, fwo-yenche lepe; *~, remove bar*, wom lepe; *~ out, spread*, chenhi; *~ mouth*, thaiñi chenhi; *opening*, pe; lepe.

Opportunity, tamsek ihi.

Or, wok.

Orange, atsaj.

Order, netek.

Ornaments, khai.

Orphan, penaj.

Ostrich, wanthäj; afwoj.

Other, thaye; eth; *others*, iñoj; *~ side*, fwuti; *~ side of water*, wechiye; *~ side*, tumej thip.

Otter, latataj.

Ought not to do, yuhiyeta.

Out of breath, yel.

Out of sight, tai.

Out of (enclosure), -pa; tāthe; *e. g. draw out of*, ton pa; *rise out of*, nu pa.

Out of sorts, chutit thita.

Outer branches or twigs, pese.

Outside of vessel, kapa; kapha; tum-pa; *~ covering*, tāj; *~ of house*, athotaj.

Outpost on farm, lela-wet; *~ keeper*, lela-wet-wo.

Outward, tumpa.

Oven, non'ti; *earth ~*, ka-puche; *~ bird*, tatsi.

Over, on, -pe; *~ the house*, itpe lewet; *~, above*, kapa; kapha.

Overcome, kathhi.

Overthrow, fwomej ta.

Owe, tujthaye.

Owl, chilichuk; woko; amyala; chus-taj.

Own (object), ka; *(animal)*, la.

Owner, lewuk.

P.

Pace, wekyaj.

Pacify, yahaye.

Pack-saddle, thuk-wet; *pack up(goods)* thai kajyen thi.

Paddle, to, chumthi waj.

Paint (facial), let; *to ~*, wo let a.

Painful, aitaj.

Palace, niyat-wet.

Palate, thaiñi-cho.

Palm tops, thokas; *~ tree*, tsuk pai; fwitsuk; *~ of hand*, kwe-cho.

Palo-santo tree, hok.

Palpitate, yel.

Pant, yel.

Parable, thamet ta otahyen.

Parents, thokwe.

Parrot, silak; satas; checlie; ele.

Part, thimpaj; thota; thip; *~, to split*, chesaj; *~, to divide*, wenat.

Partake, chufwi wek.

Partners, tha lechotfwas.

Partridge, asnaj.

Pass, yek thatsi; *~ over*, nuho; *~ along*, nukwe; *~ by*, nupe; nekche thip; *~ to*, nuye; *~ away*, tiyame; leyej honat; *~ off, cease*, ile; *~ into person or vessel*, tiyaj ho; *~ on an order*, netek; *~ under a person*, yu-pencha; *~ through*, tefwai; *~ through death*, tefwayej otilek; *~ safely through*, tefwayej.

Past, paj; *gone by, of old*, pajche, pl. pajchehen.

Past tense (remote), pante; (*definite*), te; (*imperfect*), naji; (*recent*), mate; (*see also*, maji; mamti).

Pasture, hup.

Pat, paj thi; napaj thi.

Patched up thing, sak fwaj tat; sak thi.

Path, nayej; *pathfinder*, nayej-wo.

Patient, telajthi.

Patter of feet, tumche nayej.

Pattern, lätsanhat.

Paw, kwe.

Pay (debt), tis; *out, requite*, tische; *payment*, ha, laha; *attention*, chahuye; *the price*, wo laha ya.

Peaceful, thai tänan.

Peaceful (of water), tanit pe.

Peacock, afwenche-taj.

Pearl, lenek-thele.

Peel, skin, täj; *to ~*, lanhi täj.

Peerless, najit letunfwa ya.

Pen, pencil, lesayen-wo.

Penis, tho.

People, wichi; *of*, ka-wichi; ka hinol.

Pepper, pa'nan.

Perceive, recognize, tajwelej; *feel, late*; *in oneself*, tha-yahen.

Perforation, toi.

Perish, tai.

Perhaps, piya; etpi, elak; elat; tayej.

Permission, wainhaya.

Permit, chanthaye; wayen; (*see, wache iñoj*).

Permeate, i-fwetpe.

Perplex, teksan thi; *perplexed, ohusek; ~, to be, takw'yen lehusek; perplexity*, teksanya.

Persecutor, kot.

Persist, tujthache; tujtha cho ye.

Person, tham; mayek (root AM).

Pert, le-chuthsaj.

Perturb, teksan thi.

Perverse, key ihi.

Pestle, ka-lanhat.

Pet, la.

Petticoat, tik.

Petition, tathe.

Pheasant, istajwe.

Photo, peyak.

Piebald, sache.

Piece, thimpaj; thip; thota.

Pierce, toyen.

Pigeon, hok'nataj; sipup.

Plank, wata.

Plant, a, hala; tätche; *to ~, tutche; tatcha*; *planter*, nutchenaj.

Plate, thäk-hi; *platter*, lätäj.

Play to, koi-thi; *act of playing*, koyaj; *plaything*, koyek; ka-mayek; *on a pipe*, tafwutche lafwol; *playing at*, kanej-thi.

Plead tenderly, paltsenche ochos.

Pleasant, akojche.

Pleiades, patsethai.

Pleased, koj-thi; *with*, kojej thi; huminche.

Pleasure, kojyaj; *to cause ~ konit thi; kojyen thi*.

Plebeian, wet mayek.

Plough, a, honat-cha; *to ~, sajhi honat; ~ man*, honat-wo.

Plump, yataj.

Pocket, khaifi.

Point, pes; *to ~, tsethät; ~ out, paine; end of ~, wo pes a; pointed*, yui.

Poison, ka-cha.

Poke, butt with horns, tsanej lechu.

Poker, huk.

Police, sipa.

Pollute, kok yene.

Poor, peletsaj.

Post, chute.

Possible, thai kathej.

Position, to be in a, tumche; ihi; *of an object*, lewet.

Possess, wen; *possession*, ka; la; *possessor*, lewuk.

Pot, towej.
Potato, sweet, yetij.
Pound, chofwaj.
Pour into, tsainyo; *~ out*, tsai.
Powder, mok; *to become ~*, wo mok a.
Power, authority, noyaj; leno'yaj ihi;
 ~, strength, kajñayaj.
Practice, key; nayej.
Practise evil, ti pej tham ej lakey; *to*
 ~, i-pajtit tham ej lakey.
Praise of men, to have, thai-kojyenej
 thi wichi.
Prate, suthkane.
Pray, ask for, tathe; *intercede*, ya-
 thyene.
Preach, yamej; wo thamet a.
Preachers, thamet-wos.
Prediction, naltayaj.
Pregnant, chotsan; watlu; *to make ~*,
 watlu la.
Prepare, wak'that; *prepared, ready*,
 wakath; *made ready*, thai wak'that
 thi.
President, nowujtaj; kaniyat.
Present, a, wainyat; *to ~*, wo wainyat
 a; *make ~ for his brother*, yen le-
 chila wainyat ayej.
Present, to be, ihi; *not to be ~*, new-
 eche.
Present time, hatana; *actual, matche*;
 (*tense, see MATE, TAT, THI*).
Preserve, tamajej.
Press, pak; pakyen; *~ down*, hut-cha;
 ~ together, hut-wek; pajtit-wek; *~*
upon, crowd, thai-fwomej pe.
Pretend, fwechen thi; i-tiyej hi; *pre-
 tending to cry*, tek matche ta tajw'-
 thi.
Pretty, silataj.
Prevent another telling, o-fwone.
Prey, to, naskat thi; *birds or beasts
 of ~*, kotses.
Price, ha.
Pricked with thorn, yatun; thai-tunat.
Prickly pear, chahat.

Priest, pale; ohuse-wo.
Prime fat, tatha.
Prison, oponti; *prisoner*, opok; pok;
imprisoned, opohi; pohi.
Proceed from, tāthe.
Produce others, wo iñoj a.
Progress, tha yam katej.
Promise, fwén ho; wo lefwenyaj a;
 fwenyaj.
Prompt, yojktet.
Prop up, tsan la.
Proper, tuhawetaj.
Prophesy, nalit la.
Propose, fwitaj.
Prosperous, isej athoho.
Prostitute, kaimoye; *prostitution*, kai-
 noyaj.
Protect, nayej ho.
Proud, thai chāj thi.
Prove, yethte.
Proximity, tumyaj ihi.
Pull, ton; *~ down*, nachu; *~, trigger*,
 fwomej.
Pulpy, wet, kok'ataj.
Puma, howathaj.
Pumpkin, ijchin; amyotaj.
Punishment, cha.
Pupil of eye, te thichu.
Pure, tsi lak; tsilak thi; *~, not dirty*,
 ni cho ya.
Purify, tsil kat; *~ self*, thahi tsil kat;
~ one self, thahi-tsikat.
Purity, silakyaj.
Purpose, intend, fwitaj.
Purpose, to no, wet; e. g. wet ichum-
 thi (*he works in vain*).
Pus, ti.
Push, hut; *~ away*, fwomej.
Put, tahi (see TAT); *~ in*, tat'ho; *~*
down, tat cha; *~ with*, tiyej; *~ self
 with*, ti tham ej; *~ first*, chunkat; *~*
below or under, tumat cha; *~ to the
 side*, amta thip; *~ into the hands
 of*, i-pajto lekwe-cho; *~ on fat*, wo
 thata ya; *~ on ring*, yuyitche lefwuj.

Putrid, najhut.
Puzzle, teksan thi.

Q.

Quake, wahu.
Quarrel, kaysayaj; katsi; *to make* ~, yen katsayaj a; tewakw; i-nu pej wek.
Quebracho, chethyuk.
Quench, yomat.
Question, yatne; yatsene; tat na yaj; ~ together, yatsen tham ehen.
Quick, yojkwet; lafwel; tanej; *to be* ~, kaille; *to do quickly*, kailit; quickness, kail-yaj.
Quiet, yuktem; thai-tönan; *to make* ~, yahaye; ka-yahayaj; ~ (let me alone), kanej; ~ (sky), tanit cha; ~ (water), tanit pe.
Quit, wom; teje; ~ home, wes.
Quite, tathame.

R.

Rabbit, nate.
Raccoon, tuskal-wo.
Rag, sakal chut.
Raise, neyet pa; cheyas pa.
Rain, in general, waj; ~, mist, tispe-taj; *it rains*, i-womcha; *it ceases*, waj ile.
Rainbow, lewo; honat thele.
Ransom, a, laha; *to* ~, wo laha ya.
Rarely, nem takw'che.
Rascal, etayaj.
Rat, ama.
Rattle of snake, chensaj.
Rattlesnake, katukwetaj.
Raw, kas; akasek.
Rays of sun, kafnai.
Reach, to, chate; ~ *into*, chat'ho; ~ *up to*, fwit; ~ *the end*, chate lepes; ~, *arrive at*, yain; ~, *extend to*, yam lek; yak; ~ *me*, chat no ye; ~ *my heart*, chat no ye ohusek.
Read, yah yen.

Ready, wakath.
Real, mat; ~ *reason for fear*, tek wet-nowaye.
Realm, niyat�aj.
Reaper, lanyaj wo.
Reaping, lanyaj.
Reason, menej; tamenej.
Rebuke, yahayeje.
Recall to, lehusekla.
Receive, chum la; ~ *as visitor*, nihi la; ~, *go and meet*, yek la.
Receiver of alms, way'nsaj.
Recent, ne; neche.
Receptacle, hi; kahi.
Reckon, tetsan; kalethat.
Recognise, tafwelej.
Reconcile, yahayeje.
Red, chataj; chat; yukfwam; *redden*, chat-yen.
Reflection, peyak; thal.
Refuse, reject, yuthan; *refusal*, tuthnayaj; ~ *permission*, nayej ho.
Regard, tetsan; (*with desire*), tihiche lete lakai noyaj.
Registration, titsapyaj.
Reject, yuthan; *rejection*, tuthnayaj.
Rejoice with, kojej thi; ~, wo leko-jyaja.
Relatives, iñoj.
Religious service, othamet.
Relish, kän; ~, a, nosoyaj.
Relinquish, leyej; wom; tej tso.
Remain, over or behind, mathe; ~ *firm by*, oj-tiyej; ~ *firm*, thahi tunti; ~ *behind in house*, mathnen cha; ~ *behind on road*, math cheni.
Remember, tichunche; tihusek hi; le husek choye.
Remove, take from, soyej; ~ *residence*, wes; ~ *extract, loose*, lanhi; ~ *a thing*, tsinkat thi; ~ *clothes*, lanche lewui.
Rend, kwes-che.
Renew, nechay'ni.
Rent, towej.

Repeat, ten; yeten; yachaj ho.
Repent, wo lehusek eth a.
Report, toinek; toy'ne; *reported*, toye;
reported everywhere, tumpe honat.
Reproach, sitajaj.
Repulsive, kok'a.
Require, tathe; nityen.
Requite, tische.
Resign, wom.
Resemble, techayen; chatche.
Reserve, tamajej; nayej ho.
Respect, nafwen la; chahuye.
Respond, chuthho.
Rest, tha-yupat; wo telak-wet a; yu-
 pat; *the ~*, ifioj; *resting place*, telak-
 wet; *~ elsewhere*, wo lamawet eth a.
Restful, wot tham e.
Restless, thakal thi; *~ night by night*,
 honajche pej ta nam ma.
Restoration (to health), chesyaj.
Resurrection, lenuyajpa.
Retain, nayej ho.
Retaliate, wo ha ya.
Reticent, naj lakey a; *reticence*, tek-
 mansayaj ihi.
Return home, yapil.
Return, (see pin) *~ a thing*, yachaje;
 nachaje; *~ here*, tapil; *return*, yek
 thako; *~ for*, o-pile.
Reveal, nalit.
Revenge, wo ha ya.
Revolve, lun-thi.
Reward, ha; wainyat; *to ~*, wo wai-
 nyat a.
Rhea, wanthal; afwoj.
Rib, sijtaj.
Rich, wen mayek.
Rid, tainyat.
Ride, wo wute ya; wo lela ya.
Right, equal, wawutha; *~, good, is*;
~, true, is athoho; *~, hand, fwom-
 kat*; *~ in view*, taj.
Rim, thaini.
Ring, fwuj-hi; tsuj yen ho; *in a ~*,
 tolaj thi.

Ripe, wakathe; yo.
Rise, yek thapa; *~, wake up*, nom thi;
~, spring up, nupa; *~, spring*, tāth;
~, move about, get up, nepa, nepha;
~ of bread, tufwak; *~ out of*, pājpa;
~ up, nom pa.
River, tewuk; tewok; tek-taj; waj; *~
 fox*, nanaj.
Road, nayej.
Roan, tsaj che.
Roast, po.
Rob, yetan; tiskat.
Rock, tunte; *~ cradle*, fwu; *rocked
 with waves*, lan-thi; *rocking about*,
 thai lan thi.
Rod, tsut.
Rogne, etayaj.
Roll a log, pithkat thi.
Roof, hup thetek; *~ tree*, thetek cho.
Room, hup-cho; wet cho.
Roost beneath the shade, yen lakat
 a hupel; *~ place*, kat.
Root, fwetaj; *~ of*, waj cha.
Rope, niyakw.
Rotten, najhut.
Rough, yelaj.
Round, tolaj thi.
Rouse, nomat; *roused*, nomhi.
Row, chum thi waj.
Rub, fwut; *~ self against*, tha-yaha-
 sej.
Rubbish, fwo; hup-fwo.
Ruffle hair, tepea.
Rule, niyatayaj; nowujtaj yaj; yen chu-
 met a; *to ~*, niyat ej; *ruler*, niyat;
 ka-niyat.
Rumble on road, tumche nayej.
Rumour, toy'ne; *rumoured*, toye.
Rump, wej chalo.
Run, nu athoho; *~ fast*, telafwiten;
 chofwan tsi.
Rush, gush as water, lafwel-che; *~,
 start as deer*, wihiyej.
Rush, flag, siwajni.
Rust, thitsi; chole.

S.

Sacred, tamajchet.

Sacrifice, wo länek a.

Sad, sorrow, fwitajej thi; *to be ~*, wo letepe eth a; *~ about*, fwitajat thi tat.

Saddle, wute; *to ~*, yen wute ya; *~ bags*, thuntis; *~ cloth*, tumyej; *~ tumyej*.

Safe, fwai; fway fwayej; tefwai.

Sail, ijwakw-cha.

Sake of, isej.

Salt, nisoi; *saltlick*, thaipuk.

Salute, nokwiyej; *salutation*, nokw'-hayaj.

Same, hate.

Sanetify, tamajej.

Sand, holotaj.

Sandal, misaj.

Sandfly, holo.

Saplings, täthe.

Satchel, thuntis; khaiñi.

Sated, yipis; *satiate*, yip'sayen; *satiated*, tsatejen.

Satisfied (food), yipis; *~, (content)*, koj-thi; *satisfy the thirst*, yakwet.

Savage, fwitsaj.

Save, fwainyat; *~ from*, fwaintej.

Saved one, fwaintsek pl. fwaintsai.

Saviour, fwainti.

Savour, nosoyaj.

Say, repeat, ten; *~, command*, woye; *~, (actual words)*, yokw; *~, speak to*, yame; tahuye; tahuyej.

Seabby, chesai; *(person or animal)*, chesai länek.

Scales of fish, le-fwinche.

Seare, stun; ostun.

Scatter, tsat'hi; *cause to ~*, tsatkat'hi; *~, sprinkle*, tsaincha.

Scent, nij.

Score in contest, kath hi.

Scorpion, chitsom.

Scourge, paj thi.

Scrape, yahas.

Scratch, tickle, fwilaj thi; *~, claw*, chasmaj.

Scribes, othamet wos.

Scrub, bush, honal.

Scum, kofw.

Sea, waj; awalak talakw.

Season, wai; lewai; *for a ~*, yam tek hap paj.

Seat, howet; *~ of saddle*, wej-wet.

Secretly, to do, weskat.

Secure, sakanej.

See (the sense), wenche honat; *to ~ wen*; *~ to have eyes*, te ihi; *~ in the flesh*, wen letape; *~ into the centre*, wen cho ye.

Seed, tho; *to produce ~*, wo tho ya; *~, for planting*, yachuyaj.

Seek, tukwe.

Seen in a dream, thahi wen.

Seize, grip, tsäk-thi; *~, hug*, tsufwel; *~, rob, take away*, sakanej; *~ to kill*, naskat thi; *~ with pain*, tiyaj ho.

Select, tahi; tsupiyene; wo yi ya; *selected*, o-känej iche.

Selfish, tha yam way'hatha.

Sell out, wom pe; *seller, trader*, mayai ta owom lewo.

Send away, chen; *~ a messenger*, wo chenek a; *to ~, chene*; *~ a message*, chen chufwi thamet; *~ a messenger to*, wo chenek aye.

Senior, talakw.

Sensible, husek ihi.

Sensitive, nafwel.

Separate, divide, wenat; *~, part mutually*, so-wek; *~, cast out*, tiyej kani; *~, sever from group*, nuhat pa; *~ self from*, ostakej; *~ self from*, thai tiyejche kani; *~ themselves*, thahi wenat'hen.

Separation of husband and wife, thaiso pej wekej lechejwas.

Sequence, *See*, YAK.

Serf, ka-hino.

Serpent, amthataj pl. amthatas; ni-walik; säki.

Serrated, tsote ihi.

Servant, wo; kawo; ka-hino.

Serve, chote; *service, help*, chotyaj; *servant, helper*, chotfwa; *~, work for*, chumhophthi.

Service, to hold, thai-chufwén; *a ~, othamet*; *to hold ~, wo thamet a.*

Set, tihí; *~, at nought*, nayiho; *~, fire to*, wun; tháni; yapeth; *~, free, nughat pa*; lanhi; *~, apart*, o-tsuiyene.

Settle, as birds, fwiyakwen-cha; fwiyancha; *~, in a place*, wo wet a; *~, a dispute*, kalethat; *~, the date*, titat lewai.

Settled, kalethaj.

Settlement, titsek.

Sever, wenat; nuhat pa.

Sew, tsek; *sewn*, tsechek.

Sewing machine beetle, chalai taj; *~, chijij taj*; chisesaj.

Shade, hupel.

Shadow, peyak.

Shake, quake, tremble, wahu; *~, a blanket*, sichat; *~, as a boat*, lan-thi; *~, agitate*, wahate.

Shallow, ni-tojacha.

Shame, nafw'thi; nafw'li.

Shameless, naj lenafw'thi ya.

Share a blanket, o-fwakwet pe; *to share*, wo-thipe ya.

Sharer, tha-thipe.

Sharp, keen, yui; *sharpen*, tsethat; *keen edge*, thaiñi ihi.

Shave, yahas lepase.

She, hape; tham.

Sheath, hi; *~, of knife*, katnat-hi.

Shed, to, tsai; *a ~, wet*.

Sheep, tsonataj; *~, pen*, tsonatas-hi; *~, bells*, ka-fwus.

Shell, tāj.

Shelter, hupel; *~, behind*, letan fwuti; *~, from*, let'mayaj ihi; *~, under*, letan chufwi.

Sheltered, thahi-fwamti.

Shepherd, tsonatas-wo.

Shin, thile; *~, bone*, ka-thile.

Shine, lep ihi; isiche; thai-lepine.

Shirt, ka-yuche; *~, (string)*, athutse.

Shiver, chet hicke; *~, with cold*, kofwa.

Shock, to give, ostun; *(you get a shock)*, ostunche.

Shocked, to be, wo leseltayaj ayej.

Shod, nifwujtaj.

Shoe, nisaj.

Shoot (at an object), tiyaj; *~, aim at*, kanla; *~, of plants*, tāth; *~, out tendrils*, wo pinai ya.

Shop, khai-wet.

Store up, tihí la hala.

Short, stumpy, chomfwaj; *~, of*, to lack, naj . . . a; *~, of food*, naj thák ache; *~, curtail*, yainyat; *~, cut down*, yaint'ho; *~, curtail pay or food*, yaintejen (kothki; thák).

Shortly, tek taje.

Short cut, to make, chutej.

Shot, tho; lutsej-thoi.

Shoulder, fwapo; *~, blade*, fwap-thile; *~, to bear*, tithaj.

Shout, cry, tān; *~, speak loudly*, fwitsenej.

Show, exhibit, pay'ne; *~, present to view*, nalit pe; *~, teach*, chufwen; *~, pity*, paltsene.

Showed forth his glory, tha pay'nej lewujtaj.

Shrew, ajnatsaj.

Shut, pohi.

Shy, nafwel.

Sick, yil; yith; *sickness*, tinayaj.

Side, thip; thimpaj.

Sieve, sapkanti.

Sift, saphi.

Sigh, to, tichun tham ho.

Sight, wenek; *to have ~*, wo lete ya; *to give ~*, wenyenche honat.

Sign, a, tetnek; tetsek; *produce a ~, wo tetnek a; give, make a ~, yen tetnek a; express by ~, wo tetnek a; ~ post, nayej tes.*

Sigus, gilded by, wo tetnek a tham ej.

Signs, follow or use, wo tetnek a tham ej.

Silent, yuktem; *be ~, chet; make to silence, yahaye.*

Silky, ip-etaj pe; petaj.

Silly, isuk.

Silver, kolki.

Similar, hate.

Simple, najit lekeyes a.

Sin, o-sukyaj; *sinner, o-sukyaj lewuk; sin against, konchi; to ~, wo key a; against oneself, thai konchi; sinless, naj lesukyaj a.*

Sing, choi-thi; ten; wita.

Singe, wun.

Sink, cha.

Sister, na-fwaj; *elder ~, chita; younger ~, china; ~ in law, katoj; kawitoj.*

Sit, taipa; *~ on eggs, itpe thichuth.*

Skim, lanhi lakofw.

Skin, täj.

Skirt, tik.

Skull, thetek thile.

Skuuk, tuyu.

Sky, pule.

Slack, kapkaiho; kefwi.

Slaughter, länyaj.

Slave, o-kwenek pl. kwenkai.

Slaves, treat as, yen thakwenkai ya.

Sleep, to, ma, mahi; *sleepy, nahati ilän; I must ~, iwo hiyeta ta nam ma; ~ with, mayej.*

Slide, yipetaj; *~ down, petaj cha.*

Sling, fwomti.

Slip, yipetaj; *~ back, petaj cha.*

Slope, steep, istak-cha.

Slow, slowly, yiwath; tonan; yapaj.

Small, chemsaj; thamsaj.

Smear, wo cha ya; yilen pe.

Smell, nisen la; *a ~, nij; to ~, nisini; to feel a ~, late.*

Smoke, tutsjaj; *to make a ~, tutsen; ~ tobacco, tsuhi; wo tsuk a.*

Smooth, ipetaj pe; petaj; *~ cheeks, i-petaj lechilos.*

Small, tsujtaj; nahakwe; theth.

Snake, amthäj; *coral ~, suthtekla.*

Snap off, yes.

Snare, nikyat.

Snatch away, nu'la; *~ from, soyej.*

Sneeze, narsan.

Snore, nusyen.

Snout, nus.

Snow, fwiyet.

So, mathyej.

Soak, tetewaj.

Socks, kala-pot.

Soft, ni-tuna; kefwi; *softness, kew' hayaj; soften skins, fwut.*

Soil, honat.

Sold, wumek.

Soldier, sipa, pl. sipales; nifwotaj, pl. nifwotas.

Sole of foot, pa-cho.

Solicit, tathe.

Solicitous, thakal thi.

Some, eth; ifnoj; *~ of, thimpaj; thip; ~ thing, mak fwaj; ~ time ago, mamti; manti; maji; naji; ~ time later, yam tek hap paj; somewhat taj (suffix).*

Son, thäs; *~ in law, wayenek.*

Song, tenek; chos.

Soon, tainfwaj.

Sorcerer, hayawu.

Sore, aitaj.

Sorrel coloured, aletsaj.

Sorrowful, fwitajej thi pa.

Souli, husck; *souls, ohuse.*

Sound, a, pak; *to ~, yip.*

Source, See, TATH; *~ of water, tsif-wik.*

Sow, tat-cha; *to ~, tut-che; sower, nutchenaj.*

Space between, kawayi.
Spacious, tsaj-ho.
Spark, fwiño.
Sparrow hawk, kot.
Spawn, thichu.
Speak, talk, yam-thi; yeten; *~ of or about*, yen thamet a; *~, preach*, wo thamet a; *~ ill of*, sufw'kane; *~ to a person*, tahuye; *~ crossly*, yete; *~ forcibly*, yam aitajche thamet; *~ of oneself*, tha yen thamet ayej; *~ harshly to*, nokwaje; *~ of, thet'-nayaj*.
Spend (money), wom kothki; *~ much, ta iwom letape*.
Spew, chui-thi.
Spider, chohot; (*tarantula*), su wai thak wetaj.
Spill, tsai.
Spin, tiyin; tihin; miyik; paltsenche.
Spinach (kind of wild), chusataj.
Spindle, o-hinat.
Spine, chas-thile.
Spirit, ghost, husek; husek-taj.
Spit, fwatsun.
Spittle, thachil.
Spitjack, pokwe-lewut.
Split, yajhi; saj hi.
Spoil, konchi; *~, rob*, sakanej.
Spoke another language, wo thaihanal eth a.
Spoon, kanek.
Spoonbill, maletsaj.
Spouse, chejwa.
Spread, extend, yopathpe honat; *~ out as feathers*, chenhi; *~ out*, wachu, wachun cha.
Spreading as smoke, ma tsi.
Spring, täh; *~ up*, nupa; tiyaj pa; pāj pa; *~ of water*, tsifwik; *~ time, nawop*.
Sprinkle, tsaitpe.
Spun, yik.
Spy, ka-yainatsaj.
Square up, kalethat.

Squint, tenuk ihi.
Stagger, naj the.
Stable, tek itsi.
Stain, to, pak.
Stalk, thile; *to ~*, chowath; chowathan.
Stammer, thaiñi tunni.
Stand, kasit; *~ in line*, apiyen.
Star, kates.
Start, husek yek; *startled*, wihiyej; yi-lej; *startle*, ostun; *surprised*, seltej; *~ of fear*, nuhat tham ho.
Startled with dream, wihi yej lefwith-lek.
Stay, wait, taye; *stand, stop*, kasit; *~ with*, kas'tej.
Steadfast (to me), tunat no.
Steadiness, lijthiyaj ihi.
Steady, oj-tyiej; tunni.
Steal, yetan; tiskat.
Steam, le fwak.
Steep, tete waj.
Stem of pipe, paset; *~ of tree*, tes; thile.
Step on, täse; *~ together*, täs-wek; *~ near*, täs-waye; *~ on soft substance*, o-täsi.
Sterile, tsufw'naj.
Stick, a, hala; *to ~*, paj; pajtit; i-kasit; *~, adhere*, sat, set; *make to ~*, sat yen ej.
Stiff leg, kala ta aitaj; *~ muscles*, satai yap'nomche ni.
Still, quiet, tonan; *~, silent*, chet; yuktem; *~, yet*, kamaj.
Sting, a, thān hi; *to ~*, tsan.
Stingy, tsojnaj.
Stink, stinking, najhut.
Stir, kasohi; *~ up*, nomat; *stirred, roused*, nomhi.
Stirrups, le santis.
Stitch in side, ihi chāj.
Stock, stem, tes.
Stockings, kala-potes.
Stomach, tse; ka-wotsotaj.

Stone, tunte; *to ~ a person*, tatej tunte.

Stool, to go to, tham; thamche.

Stoools that are wiped away, chojnakanat.

Stoop, yupencha; *~ down to*, tupiyej cha.

Stop, cease, le; chutej; *stand, kasit; ~ a leak*, po thi; *stopper, pot; stopped their ears*, pokwe pe lechote.

Store (the goods), khai; *(the place)*, khai-wet; *~ for food*, thák wet; *~ keeper*, khai-wet-wo; *~, a granary*, kapuche-hi; *to store away*, wo kapuche-his a; *store, wo his a*.

Stork, wutnaj; *~, red legs*, thokotaj; *~, adjutant*, patsaj.

Storm of wind, ijkawketaj; *tempest, pethai*.

Stout, thick, chopwai.

Straight, is athoho; tsupincha; *to go ~*, tsupiye; *make ~*, is yen athoho; tsupi yene.

Strainer, sapkanti.

Stangle, o-tsuth kat'hi lewo.

Strap, tak.

Stream, tektaj thäs.

Street, hup, kawayi.

Strength, kajñayaj; *strengthen*, kaj yen

Stretch down the arm, piyencha ak-weye; *~ out (forwards) the arm*, pi-niche (piyeniche) akwe ye; *~ sideways the arms*, chenhi akweye; *~ up the arms*, piyen pa akweye.

Strike, kaj-hi; *~, hit*, taj; tiyaj; yaj; *~ the idea*, tajej; *~ the road*, tiyaj-che nayej; *~ against*, tijej.

String, niyakw; *beads to ~*, wo tak a.

String puzzles, fwuj tak; *string together as tobacco cakes*, yen ka chola ya.

Strip of cloth, sakal thota.

Strive, nokwaj pe.

Stroke, chase.

Stroll, sikai.

Strong, kajai; tunni; *~ wind*, ijkawka ta aitajhi.

Stuck together, satej; setej.

Stumble, napanej.

Stumpy, chomfwaj.

Stupid, isuk.

Stutter, thaiñi tunni.

Suck, tsuhi; *~ as goat, tip; sucking stick (kind of mop for eating honey)*, hus.

Suckling young, thäs ihi.

Sudden, welkat; *suddenly, seltej; ~ pain*, ihi chaj.

Suet, tatha.

Suffer, feel, thai-läte; *~, bear*, telai-tej *~, death*, wo letseyek a; *~ eclipse*, yom.

Suffering, i-nowai-thi.

Sufficient, naya.

Sugar, pinu-mok; *~ cane*, pinu.

Suitable, tuhawetej.

Summer, yachup; *heat of ~*, yachup huk.

Summit, thetek-cho.

Supply, give out, noj; *~ with food*, tis (othäk).

Sun, ifwala; fwala; *sunrise, fwala nupa; sunset, fwala yuwi; sunstroke, nahayojojw ilän; sunlight, being in, ihi thi ische thal*.

Sunder, chesaj.

Surpass, nupe.

Surprise, seth kanyaj.

Surprised, seltej.

Surrender, leyej.

Suspicious, nuhat thamho.

Swallow, gulp, tim.

Swallow (bird), fwitsataj; fwichataj; *flight of ~*, pule-wo.

Swamp, hichataj; ichotaj.

Swarm of bees, le-tsi; *to swarm*, wo tsi ya.

Swarm to, thai-thokonche.

Sway, wahu.

Swear at, fwitsaje; yen yetyaj a yejpe.

Sweat, chufw ilän.
Sweep, sek.
Sweet, koj-che; akoj; akonek; akhonek.
Swell, tufwak; *swelling*, amo; tse; ~ in neck, katsi.
Swept, ise (cf. SEK).
Swift, lafwel.
Swim, lin.
Swine, nitses; ~ *herd*, nitses-wo.
Swing, wahu; fwut'hi; fwu; ~ *the arms*, lanhen (lanthi) akweye; fwuhen akweye.
Swollen, tukwa.
Swoon, thayupat.
Sword, tsonat.

T.

Tail, chas.
Take, *hold*, chuma; ~ *a bait*, nuye; ~ *away*, *snatch*, soyej; ~ *back*, yachaje; ~ *by force*, nuye; ~ *or bring*, *convey*, chaj; ~ *hold of*, katej; ~ *notice as child*, han honat ej; to ~, chaje; ~ *away, lead*, hän kani; ~ *out, remove*, lanhi; ~ *out of (bag)*, tonpa; ~ *place (will)*, mat'hiche lame; ~, *receive*, na; ~ *the breast*, tip; ~ *to pieces*, nachu; ~ *child in arms*, palak hanajwaj; ~ *with thee*, chaj am che; ~ *care of, to*, tajw'thaye; ~ *one another (in marriage)*, chuma tham ehen; ~ *part in a feast*, o-thamtejej lakojyaj; ~ *place of another*, i-cheyawajho lewet; ~ *shelter*, fwamej; ~ *shelter in, letane*.
Talk, yamthi; ~ *together, to*, o-fwotej.
Tall, pitaj.
Tame, fwi; to ~, fwihat; ~, *not fierce, ni-fw'tsaj a.*
Tapir, yela.
Tarantula, hayaj thas taj.
Task, to have a, nahayej.
Tassel, thawo.

Taste, yethte.
Tattle, suth'kane.
Tattoo the face, tsanpe lete.
Tax-gatherers, tathpe-mayai.
Teach, chufwen; ~ *self*, thai-chufwen-thi.
Teacher, kawo.
Teaching, chufwenyaj.
Tear, rend, kwasche.
Tears, te-ti; *tearful*, te-lakojw.
Teats, tate.
Tell, fwen; ~ *tales*, suth'kane; ~ *another, wo peyek a; ~ something to another, o-nitiye.*
Temple, ohuse-wet.
Temporary, ayej; ni-tuna.
Tempt, yethte; *temptation*, theth'tsanya.
Tenanted, thele ihi.
Tenants, wet-wos.
Tendon, sat.
Tendrils of fruit, pinek.
Terminate, le.
Termite, pathapa.
Test, yethat.
Testicles, chanis.
Testify, wo silät ayej honat.
Testimony, pak.
Thank, tichunche.
That, taj; taja.
Thatch, hup; *thatching grass*, ilaj.
Thee, am.
The word that is written, hap othamet taj ihi lehi.
Theft, tetanyaj.
Them, thamel.
Then, yak; wet; chik.
There, kani; ni; *he is there, i kani; he is there (resting), i katsi; he is there, i le.*
These, taj; pl. tahis.
They, thamel; hape.
Thick, chopwai; wujche.
Thief, netanaj; tayaj; etayaj.
Thigh, theche.

Thin, lopen; wuj hi cheta.

Thing, mak; maka; mayek, ka-mayek; *things of house, wet-thele; thing owned, ka, pl. kai.*

Think, intend, fwitaj; *~ imagine, yek-nek; ~ about, tichunche.*

Thirsty, chim.

This, taj; taja.

Thong, tak; lataj-täj.

Thorn, chutan.

Those, taj, pl. tahis.

Thou, am.

Thought, fwitajayaj.

Three, najtufwayeth.

Threshing-floor, yachuyaj-wet.

Throat, pa'ni.

Throne, niyat-howet.

Throng, thai-fwomej pe thahi pajtit.

Throw, tat thi; fwomej; *~ out solids, tate; ~ a person down, o-tate honat; ~ out water, tsain-che waj; ~ water over me, tsai no kwe waj.*

Thumb, fwuj thokwe.

Thunder, fwitsek; *to ~, yip; thunder-bolt, tataj; ~ to strike, tajan.*

Thus it is written, mathyej pante tso othamet taj ihi lehi.

Thus, mathyej.

Tick, fwechataj.

Tickle, fwilaj-thi.

Ticklish, awf'tsaj; *I am not ~, tek ofwi.*

Tie, yayet; *tied up, yahai.*

Tiger, hayaj.

Time, honat; *to have ~, tamsek ihi; ~, season, le-wai; ~ passes, tiyame; ~ draws near, tota-thi lewai.*

Timid, nowai-thi.

Tinder-box, itäj-hi.

Tiny, -fwa.

Tired, yel; *tiredness, tenyaj; ~, telak.*

To, taye; *~ be in time, tajpe; ~ be quiet, wot tham e.*

Toad, tatna.

Tobacco, yokwas.

Tobas, Wanthalai.

To-day, fwala ne na; fwala na.

Toe, fwuj.

Together, wek; *joined together, pak-wek; See, TSI.*

Tomb, hi; tseyai-lewet.

To-morrow, chik fwala.

Tongne, kaj-thichu.

To-night, honatsi na.

Tool, cha.

Tooth, tsote.

Top, thetek-cho.

Top-knot, khai.

Torment, län; *torments me, yethkat no yej.*

Tortoise (land), ta'ni; *(water), atothka.*

Touch, chumpe; *~, hold, katej; ~ (handling of), chumyaj; ~ in passing, najej; ~ above, chum pe; ~ at, i-hut pe.*

Towards, taye.

Tower, to set up a, wo wet a kapa.

Town, honat; hup.

Toy, ka-mayek.

Track, nayej.

Tranquil, wot tham e.

Transfigured, thai-welanat; *transformed, thai-welanat.*

Transparent, isiche.

Transpose, tumatche-wek.

Transverse, palak.

Trap, nikyat.

Travel, nukwe; welek-thi.

Tread, täse; *cause to ~ on, yäsa-yen.*

Tread on one another, täs letapenen.

Treasure, khai; *khai-wet; treasury, khai-wet; treasure-box, khai-wet-hi; khaiñi.*

Treat a patient, yilajej; *~ as master, yen wuk a; ~ unkindly, läkw'thi; ~ kindly, paltsene; ~ harshly, fwitsaje.*

Treble (in lace), o-pajtit-wek oyik.

Tree, hala.

Tremble, shake, wahu-thi; **~, shiver**, chet hiche.
Tricky, key ihi.
Trip, napanej.
Trot, wo lecho fwanyaj a.
Trouble in, paletsaj; **~, by**, yilej; **~, to vex**, län; **~, to be disturbed**, thakal-thi; **~, to be agitated**, nuhat tham ho.
Trousers, koset; thak pohis.
True, matche.
Trunk, tes.
Trust, chaye; **~ thee for**, cha am ejej.
Try, yethte.
Tumult, huyaj; **to be a ~**, tahuyaj pe.
Turkey, nijthitaj.
Turn, tithak'hi; **~ round**, tsuthak'hi; **~ it over, inside out**, tith'kat cha; **~ it about as boat**, tsuth'kat'hi; **~ self about**, thai tsuth kat hi.
Turn back, pinen; **~ left**, tumte at-samkat; **~ right**, tumte afomkat; **~ to stone**, welan tunte ya; **~ to your right**, a-tsuthak'hi; **~ your eyes about**, lunkat'hen ate.
Twice, takw'che; *I did it ~*, takw'che oyenthi.
Twins, takw tsilis.
Two, takw; **~ together**, takw wek.

U.

Udder, katos.
Ugly, katsia.
Unable, ni-kathahi.
Unacquainted, ka letafw'lek a.
Unattended, tsilak-thi.
Unbelief, kachuhayaj.
Unchanged, tek ihanej tai; *unchanging*, nanayej tai.
Uncle, layi.
Unclothed, naj lewui ya.
Uncultivated, wajtsu.
Under, chufwi.
Undergo, telaitej.
Understand, hanej.

Undisturbed, wot tham e.
Uneasy, thakal-thi.
Unequal, wawuth hi cheta; *unequalled*, najit letunfwa ya.
Ungrateful, ni tichunache.
Unhappy, ni kojathi.
Ungrudging, nam nakalche.
United, with, waye.
Unkind, to, fwitsaje.
Unlike, ni-hateya.
Unload, tat-cha.
Unloose, lanhi.
Uuloved, namnache.
Unmarried, tsilak-thi.
Unmixed, tsilak-thi.
Unoccupied, naj lanahat a.
Unplanted, wajtsu.
Unpleasant odour, lenij aitoj.
Unquenchable fire, itaj ta nomia.
Unripe, kas.
Unrivalled, najit letunfwa ya.
Unthankful, ni tichunache.
Unsteady, wahu-thi.
Untie, lanhi.
Until, yak; chate.
Untrue, ka-matiche.
Unused to a place, nam fwihi honat.
Used to, hoyanhi; hiyanla.
Unwell, chutit thita; **~ person**, sak thi; sak fwaj tat.
Unwilling to act, fwunpa.
Up, -pa.
Up above, kapa; kapha.
Upon, itpe; **~, on**, -pe.
Upper lip, nus-sat.
Upper arm, kwe-tes.
Upright, tsupipa.
Uproot, tonni; *uprooted*, fwetes i kapha.
Upset, vexed, thakal-thi.
Urge, nityen; *urged self*, thai nityene.
Urinate, tuth; *urine*, tuthu.
Us, namel; yamel; othamel.
Use, yenthi; woye; **~ as road**, wo nayej a; **~ for food**, yen thak a; **~ clubs**, yen chul a; **~ tools**, chuma.

Useless, wet; *~ people*, wet-wichi; *~ person*, wet mayek tat.

V.

Vagrant, naj lenahat a.

Vain, in, wet; *to use a name vainly*, wet iwo they a.

Valedictory speaker, tsithak wo.

Value, ha.

Vanity bag, khaiñi.

Venereal, amotaj.

Vengeance, take, wo ha a.

Verily, matche; *I say ~*, matche taj owoye.

Vertical, tsupipa.

Vessel, thäkwe; hi; ka-hi.

Vest, ka-yuche.

Vex, län; *vexed*, chatsitej.

Victim, lanek.

Vigil, nilik.

Village, hup, honat, wet, lewetes.

Viper, amthäj.

Virgin, nutsa.

Visible, nalpe.

Vision, naltayaj.

Visit, sikai; *~ with punishment*, yen ha yej.

Visitor, siyak; ka-siyak; *visitors at feast*, niwainyas.

Voice, pak; chos; *to give ~*, yip.

Vomit, chui-thi.

Vulgar, wet mayek.

Vulture, tsetwo.

Vulva, su.

W.

Wag the tail, tha-yokosthi lechas; i-lanthi lechas.

Wages, ha.

Wail, cry, tafw'thi; *wailing*, thajw'-ñayaj; *~ lament*, paltsenche ochos.

Waist, sulak; *waistband*, sulak-tak; ka-niyakw.

Wait, for, teläj cho ye; nihi la; taye; *~ about for*, telaj la; *~ about in a place*, telahi; *waiting about for (letters)*, nihi pej atla.

Wake, nom.

Walk, to, welek; *a ~*, wek-yaj; *~ on (grass)*, täse.

Walking stick, tsut.

Wall, of house, ka-chilwej; *~ of city*, lafwek.

Wander, stray, yamet.

Want, to need, wat la; *wanting*, naj . . . a; *~ lacking*, neweche; *~, desire*, huminche; *tuchoye*; *wanting to work*, tihusche ta ichumthi.

War, katsayaj; tat'hayaj.

Warm, yo; chayohi; *~ self at fire*, thai hutunthi; o-tainyo.

Warn, istune.

Wash, lej.

Washers, lej kai.

Washing, lej yaj.

Washes, one who, lej kai.

Wasp, (black), temitaj; *(small)*, wona; *(yellow)*, masa; *big yellow ~*, matsetaj.

Waste, desert, honat ta tsanis; *~, lost*, tai; *to, ~ tainyat*; *to lay ~*, konchi; *thai wachuhat hi*; *~ away*, wachu hi.

Watch, nihi.

Water, waj; *~ can*, waj-hi; *~ hog*, anala-taj; waj thele-taj; *~ hole*, pek, le-pekk; *~ hollow*, waj-cho; *~ jar*, thakwe; *~ melon*, suwethak.

Water-plant (scol), letsaj; *~ pot*, yate.

Wave, wahu.

Waves, to become, wo thete ya waj.

Wax, sopa.

Way, nayej.

We, namel; yamel; othamel.

Weak, yel; kefw; *weakness*, tinayaj; *~ kefw'hayaj*; *~ people*, kefwincha wichi.

Weapon, kwe-thele; cha.

Weasel (comadreja), lep'i; ilaa.
Weave, ti.
Weep for me, tajw'thit no ho; \sim for oneself, tha-yayen; \sim tafw'thi; *act of weeping*, thajw'ñayaj.
Weed out, yowaj; *weeds*, honal; tâthe.
Wedding, wainti; \sim *guests*, wainti-wos.
Welcome, wait for, nihi cho ye.
Well, a, pek; \sim , *good*, is; chutit thi; \sim , *healed*, ches; \sim , *strong*, ilai; \sim , *good health*, watsan; \sim *done*, wenej che.
Went in and out among the disciples, i-hanta iñoj lechotfwas.
West, hap ta fwala itaiche.
Wet, pumi; *to make, ~* pum-yen; kath-yen.
We were born at the same time, o-tha lewathafwas-wek.
What, ~ is it? chi woye? \sim *thing?* atsi mak? \sim *name?* chi wo they? \sim achi? atsi? \sim *(relative)*, taj; ta; \sim *was lost*, mak ta tai; \sim *was said*, mak ta iwoye; \sim *holds or occupies, a person*, naiha; \sim *we know not*, mak ta nam hanej ihi.
Wheel, maka wotlos.
When, taj; chik; \sim *he ceased food*, taj pan te ileyej thâk; \sim *it rains*, chik iwomcha.
Where, See, CHI; \sim *is it?* chi ta ihi? \sim *goes he?* chi hohi? \sim *does it come from?* chi ta tathe?
Which, taj; \sim *one?* atsi ta hape?
While, taj.
Whimper, te chek thi.
Whip, to, tasin; *a ~*, tas'nat.
Whirlwind, wejtsiyomtaj.
Whisper, samsame.
Whistle, tuthcha; *to ~*, sun; *a ~*, fwol.
White, pelaj *whiten*, pel'hat; \sim *woman*, suluj; \sim *man*, ahatai; \sim *of egg*, toj; \sim *wash*, tuntemok.
Who, taj.
Who, which? what? achi? atsi?
Whoever, o-eth; o-eth chick hape.
Whole, thoko, tisan.
Whooping cough, ohotaj.
Why, chi hate? chip hate?
Wick, thus.
Wicker frames for carrying vessels, thakwe-hi.
Wide (vessel, house), tsaj ho; \sim *(road, camp)*, tsaj che.
Widow, widower, tesa.
Wife, chejwa; \sim *beater*, ajnatsaj.
Wild animal, tsawet; \sim *plant*, wajtsu; \sim *country, wilderness*, honat ta tsanis; \sim *quince*, ahatsuk; \sim *of beasts*, ni-fwiya.
Will, to wish, nechet la; \sim , *the desire*, nechetayaj; \sim , *the desirer*, nechetatsaj.
Willow, tontek.
Wind, ijjwakw.
Wind into clew, pon-thi.
Wing, thefw.
Winnow, sap'hi.
Winnowing instrument, hichofw.
Winter, lop.
Wipe out or off, lej; tainyat.
Wise, husek ihi; *a ~ man*, hino ta ihan honat ej.
Wish, nechet la; tuchoye; huminche; kân la; nechetayaj.
With, -ej; -wek; *to be ~*, iyej; thahi; thai-thahi, thayej; \sim *the others joined up*, thamtejej iñoj.
Withered, tamchai.
Withdraw, tonte la; \sim *oneself*, thai toniche; \sim *self*, thai-tatej kani.
Withhold, nayej ho.
Without, naj . . . a; \sim *an owner*, naj lewuk a; \sim *an event*, naj lewitai ya.
Witness, silätyaj-lewuk.
Wizard, hayawu.
Wolf, mawotaj.
Woman, tsina; atsina.
Womb, ka-hi; ka-chowej.
Women, chithayes; atsinai.

Wood, tree, hala; *copse*, taini.

Woodpecker, siwok.

Woof, mainek.

Wool, wole; *woolly*, yelaj.

Word, mouth, thaifi; *saying* ~, tha-
met; *word*, peyek.

Work, handle tools, chuma; chum-thi;
~, *act of working*, chum-yaj; ~,
worker, chumaj, pl. chumas; ~,
workman employed, chum-yenek; ~,
employ men, chum-yen-thi; ~ *with*
a tool, chumej-thi; ~ *done, object*,
chumet; ~, *make*, yen-thi; ~, *works*,
thenek; pl. thenai; ~ *for (God)*,
chumhop thi (Dios); ~, *make*,
yen chumet a; ~ *or act by stealth*
i-naskat-thi.

World, honat.

Worn out, chut; wumek; tij hi.

Worship, to, nokwiyej; *act of* ~, nokw'-
hayaj.

Wrap up or round, kafwel-che; *wrap-*
per, kafw'lek; *wrap self*, fwatpe le-
wui; *wrapper*, kajw'nanti.

Wrath, wakna; wakñayaj.

Wrestle, tsufwelche wek.

Wrinkle, sufwiho.

Wrist, kwe-wo.

Write, tsani papel; lesayen papel; tate
papel; *writing*, lesainek.

Wrong, isita; sita athoho; *to do* ~, *say*
~ sita yen.

Wound, a, lätsek; *wounded*, lätsek ihi.

Woven, tik, yik.

Y.

Yard, ka-athotaj; hi; lehi.

Yarn, yik.

Year, nekcham; ~ *of*, ka nekcham.

Yellow, katu; *to make* ~, katu-yen.

Yes, eya; heyá; hu.

Yesterday, honahaji; naji.

Yet, kamaj.

Yoke a, pa'ni-tak; *to be yoked*, pak-
wek.

Yonder, taj lena.

You, thou, am; *you, ye*, amel.

Young, not old, ni-chuta; ~ *of*, tha-
saj; thäs; ~ *things*, lesas; ~ nam
chut.

Younger, female relative, china; na-
fwaj; ~, *male relative*, chinij; ni-
fwaj.

Youth, manse; majse; ma'se; *period of*
~ manse-yaj.

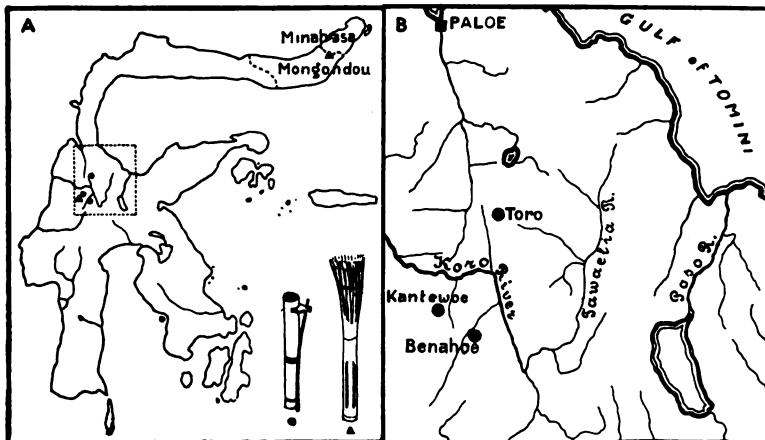
Two Fish-traps from Celebes

by
Walter Kaudern.

The eel is a fish common all over Celebes, in the lakes and rivers, even the very small ones. It is highly appreciated by the natives, who have several methods of catching it.

In the available literature I have found but a few reports on eel-fishing in Celebes, and there does not seem to exist a comprehensive work treating of the methods used there by the natives in catching eel, or of fishing methods in general.

In their great work "De Bare'e-Spreekende Toradja's van Midden-Celebes," 1912, ADRIANI and KRUYT in chapter XXVII, Visscherij, give some particulars about eel-fishing. In Vol. I, page 360, of "I Celebes Obygder," 1921, the present author mentioned a couple of methods used by the natives



Sketsch-Maps showing the localities from which the eel-traps come, as described in this paper.

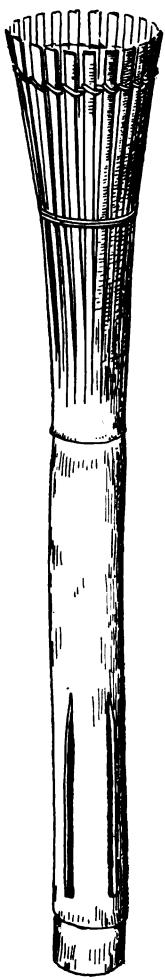


Fig. 1. Funnel-shaped eel-trap of bamboo, 1:10 (coll. KAUDERN No. 1826 a = G. M. 26.9.374).

in Central Celebes in catching eel. Here a more detailed account will be given of the traps I saw in the districts on the Koro when staying there in 1918 and the beginning of 1919.

In Kantewoe the natives used to barricade the fairly large rivers with a palisade of stones and gravel, leaving only a small opening for the water. These dams were built especially at the top of a small waterfall or a rapid. A trap was fixed in the water below the opening in the dam. The trap is made of a piece of wide bamboo-cane with a node for its bottom. Its upper end is slit into numerous tongues, spread out and fixed so as to make a funnel (fig. 1). Four longitudinal slits in the lower part of the bamboo tube allow the water to run off. A second specimen (coll. KAUDERN No. II 1904 b), also from Kantewoe, is much smaller. It has a length of 95 cms by a diameter of 5 cms. The slits at the bottom to let the water out are in this specimen only two.

At a certain time of the year the eel goes down the rivers, presumably to litter in the sea. Going with the stream he will reach a dam, find the opening in it and land in a trap, where he sticks, not being able to turn.

Exactly the same method of catching eel I observed in 1917 in a river near Lake Danau in the mountains on the border between Minahassa and Mongondou, N. Celebes. In all probability this trap is met with in many more places in Celebes as well as in other Indonesian islands. This method of

fishing evidently appears in other parts of the world as well. NORDENSKIÖLD mentions and illustrates a rather similar type of trap from the Huanyam Indians in South America.¹⁾

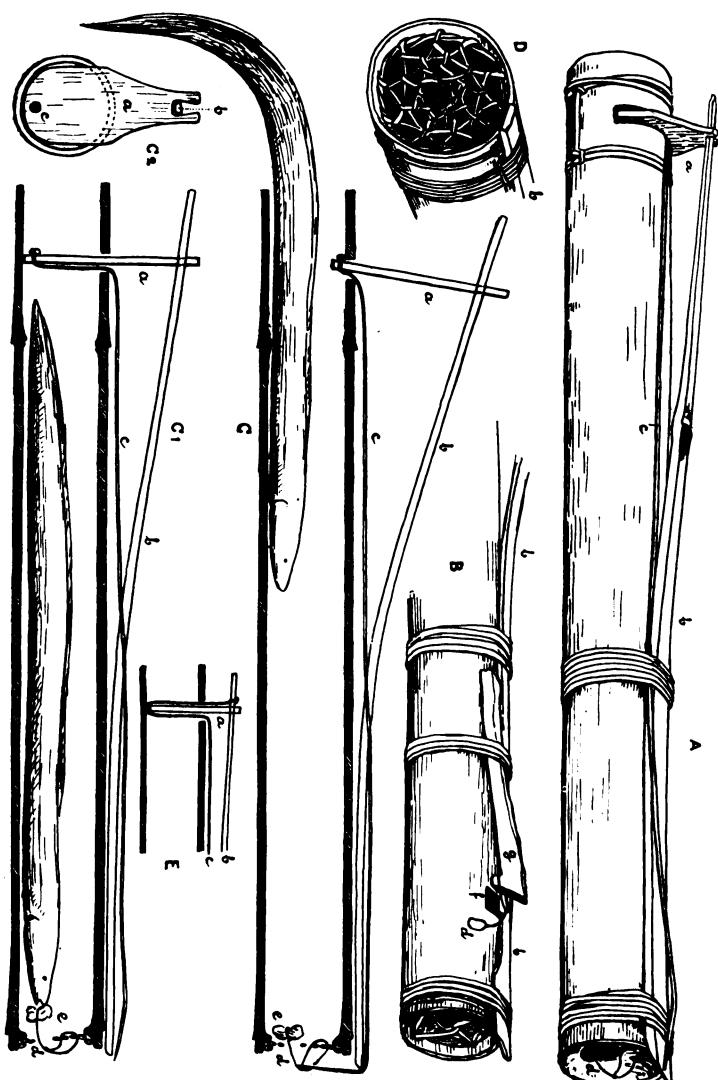
In my collection I have five specimens of another kind of eel-trap. Three of them come from Kantewoe (coll. KAUDERN 1898 a = G.M. 26.9.193; coll. KAUDERN 2102 = G.M. 26.9.372; coll. KAUDERN 1819 b), one is from Benahoe (coll. Kaudern 2264), and one from Toro (coll. KAUDERN 1839 b) (see map). The construction is the same in all, but there is a little difference in details. The size of the bamboo-cane varies a little. The measurements of my Kantewoe specimens are respectively 85.5×10.5 , 73×8 and 68×7 centimetres. The Benahoe specimen is 79×8 , the Toro specimen 85×8 centimetres.

All are made of a piece of bamboo-cane of the length of an internode, with one or two nodes. In case of two nodes, at least one node is removed to make an opening for the eel to enter into the trap. The bottom of the trap is made so as to let out the water entering it.

In the specimens from Toro and Benahoe the node has three perforations (fig. 2 A), in the Kantewoe specimens both nodes have been removed, and one is replaced by a wall of wicker-work (fig. 2 B and D). Strips of rattan, wound round the bamboo cylinder, prevent it from splitting (fig. 2 A, B, D). Some centimetres from the mouth of the trap an opening is made for the flap by which it is closed when the eel has taken the bait. The flap is a small wooden disc, fitting into the cylinder and tapering towards its upper forked end (fig. 2 a). In the fork rests a narrow but strong strip of bamboo (fig. 2 b), tied to the cylinder with bindings of rattan (fig. 2 A b). It works as a spring, pressing down the flap and shutting the trap. To the flap a thin string c of

¹⁾ Cf. ERIK NORDENSKIÖLD: *The Ethnography of South America seen from Mojos in Bolivia* (Comp. Ethnogr. Studies 3, Göteborg 1924) fig. 24 and pp. 89—90.

Fig. 2. Eel-traps of bamboo, I: 5. A from Benahoe, B, C, D from Kantewoe. a flap; b spring (bamboo); c string (rattan) by which the trap is set; d loop holding the point of the string *e* when the trap is set. To fit the bait is fastened; e bait; f hole made in the upper side of the trap; g piece of wood over the edge of which the string *c* (not shown in this figure) is bent to enter into the trap; A eel-trap, not set (coll. KAUDERN No. 1839 b); B bottom part of the eel-trap No. 1819 b, coll. KAUDERN; C eel-trap, set, in which an eel is entering (coll. KAUDERN No. 2102 = "G.M. 26.9.372"); C₄ the same trap when the eel has taken the bait and is caught; C₄ front view of the same trap when shut; D wicker work bottom of an eel-trap from Kantewoe (coll. KAUDERN No. 1898 a = G.M. 26.9.193); E vertical section of the front part of the same trap.



rattan is tied, either near the lower edge of the flap (fig. 2 C, C₁, C₂), or to the spring (fig. 2 E), in which case it is passed underneath the flap. In both cases it comes out by the opening made for the flap, and then follows the cylinder to the bottom of the trap, where its pointed end is bent over the edge of the spring (fig. 2 A, C, C₁).

To the bottom of the trap a tiny string of rattan, ending with a loop for the bait, is fastened. (fig. 2 d). When the trap is set, the string *d* with the bait *e* is passed round the point of *c*. The bait is brought into the trap by the biggest hole in the bottom. When ready, the trap will be fixed in the water. As soon as an eel enters it and takes the bait, the point of the string *c* immediately will leave the loop *d*, and the spring *b* shut the flap *a*.

One of my Kantewoe traps is slightly different (fig. 2 B). In the wall, near the bottom, there is a little hole *f* close to the spring. A small piece of wood *g* is lashed to the cylinder and the string *e* bent over it and caught in the loop of the string *d* which holds the bait. This is brought inside the trap by the opening in the cylinder.

Whether this trap is a construction invented by the natives living in the districts drained by the Koro, I do not know. At any rate it is quite different from the eel-trap of the natives of the eastern part of Central Celebes, described by ADRIANI and KRUVT in "De Bare'e-Sprekende Toradja's" and met with in several places, for instance in Mongondou, N. Celebes. I have in my collection several specimens from this locality.

Easter Island Sanctuaries

(Analytic and Comparative Study)

by

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Acknowledgment.

I wish to express my gratitude to Dr. P. H. Buck, Mr. Kenneth Emory, and Dr. Edwin G. Burrows of Bishop Museum who have aided me with their wide experience of Polynesia and their criticism. I extend my sincere appreciation to Mrs. E. Christian for her sympathetic and constant cooperation.

Sanctuaries.

Ahu.

Ahus were probably the sanctuaries of the Easter Islanders as well as their cemeteries. To-day they are regarded merely as burial platforms or collective sepulchres¹⁾. There is no definite evidence that ahus were sanctuaries of the various lineages or extended families. But that use is indicated by dim recollections of ceremonies held near or on ahus, by the position of the nionuments as regard ancient settlements, and by analogy with the rest of Polynesian culture. The identity of ahus with the maraes of central Polynesia is so evident that it was not doubted by early travellers. One of them, M. DE LANGLE, companion of LA

¹⁾ Palmer always uses the word *papaku* for burial terraces. In Roussel's dictionary *papaku* is translated as «corpse». This word, probably distorted through carelessness and lack of philological sense, is *pakeopa* in Pinart's account and designates the ahu.

PÉROUSE, understood well the relationship of the ahu to the village and the importance it had as an outward indication of independent political unity. He says (LA PÉROUSE, 20, vol. 1. p.82): »The most probable conjecture concerning the government of these islanders is that they compose but a single nation divided into as many districts as there are morais; for we observed that the villages are built near these cemeteries».

Each lineage distinctly remembers an ahu of its own where the dead of the group were buried.

Ahus are the most common monuments on Easter Island, and they give to the island its individuality.

The ahus form almost an uninterrupted line along the coast, but they are rare on the headland of Poike — where they are only four — and absent on the steep cliffs of the southwest of the island.

At Ahu-te-peu the ruins of the ahus are so close to each other that it is sometimes difficult to distinguish the outlines of single monuments. At some other places, principally around small coves and bays, they are also extremely numerous. Thus, around the little bay of La Pérouse there are no less than seven. The ruins of more than twentythree ahus cover the portion of the coast from there to ahu Mahatua, a distance of about two miles. Around the cove of Vai-hu there are very many ruins of especially large ahus. LA PÉROUSE's map (atlas, pl. 10) gives five ahus for the bay of Hanga-roa. ROUTLEDGE (27, p. 166), estimated the number of ahus for the island at 260, of which 20 were inland. The list made by LAVACHERY (21, p. 286-287) includes only 183 ahus, but as it was established more by the names given by natives than by a general survey, it is very likely that this number is far below the actual figure.

A great many ahus have been destroyed, the names of others forgotten; thus an exact estimate of all of them is extremely difficult. Most of them are located near the shore. Their distance from the sea is variable and depends on the

physical features of the land. The general tendency was to build these monuments as near as possible to the sea. Even without M. DE LANGLE's observation one might have concluded from the archeological remains that the ahus were generally located near settlements. They are particularly numerous around coves and other places which were economically the most advantageous. The headland of Poike, which is barren and surrounded by high cliffs, was not very hospitable, consequently the ahus there were few.

The study of ahus constitutes the most important and complicated division of the archeology of Easter Island. During our stay on the island, the surveying of ahus was entrusted to LAVACHERY, who will publish the results of his observations and his plans in a work devoted entirely to archeology.

In this paper, it is enough to give a general account of their main features. Ahus may be classified roughly into four types: 1, image ahus, which are the largest and most elaborate; 2, rectangular ahus or *ahu-avanga*; 3, *ahu-poepoe* which differ from the preceding types in having one or both ends sloping more or less toward the center or outer extremity; 4, semi-pyramidal ahus or *ahu-paepae*, simplest of the four types. All of the structures, to whatever type they belong, have a common character: they are all mounds of stones. The only differences are in the number of stones piled up, and in the degree of care taken in the disposition of the stones.

The ahus are said to have been decorated with white stones. This tradition cannot be checked by direct observation, but it is probably correct. We know that the hats of the images were weighted down by white-washed stones and the tapu signs were surmounted by boulders painted white (GONZALEZ, 17, p. 95). I found a few pieces of drifted coral (*karama*) on some ahus. There is certainly an association between the white-washed stones and the coral, and we know that coral played an important part in some of the religious ceremonies.

Image Ahus.

The large ahus, with their images, represent masterpieces of Easter Island architecture. Although the principles followed in construction are identical with those observed in the smaller ahus, the workmanship has reached a rare state of perfection in the larger ones. The primitive heap of stones has taken a definite shape and has become a real monument, thanks to the development of retaining walls (fig. 1). The slabs or regular blocks of stones carefully fitted which make up these walls combined into beatiful, smooth surfaces, behind which is the coarse, central heap of rubble. The basic structure is always the same, modified by changes in detail and considerable variation in size. On the seaward side is a perpendicular wall with a central salient which may be compared to a stage (fig. 2). This salient corresponds to the body of the ahu and the two lateral walls to the wings. The statues stood on the salient or stage. The landward part of the monuments appears somewhat like a solid triangle. The wings slant down to the ground-level on both ends; the center slopes down toward the front (fig. 3 and 4). The slab-lined vaults for the dead were sometimes located under this stage but more often under the sloping terrace or glacis.

Some of the vaults were probably built while the terrace was being constructed. THOMSON (29, p. 507) noticed at Tongariki that »the oldest of these tombs appear to have been sealed up before the structure was completed, and the probability is that they were not intended to be opened, from the fact that there is nothing to indicate their exact locality». But from many ahus I examined I received the impression that some vaults might well have been later additions to the structure; that others were part of the original plan and left to be accessible as tombs.

The slanting masonry stops at a low row of slabs. The approach to the slope or terrace is sometimes paved with big boulders which extend onto the glacis surface (fig. 5).

This type of construction is not general, and on some ahus (Hanga-o-honu and Mahatua) the wings, though lower than the stages, do not slant toward the ground. In ahu Hanga-o-honu and Mahatua, slanting walls at right angles to the wings, delimit the structure on both sides of the glacis (fig. 6). The most impressive feature of these large image ahus is the retaining face of the seaward wall, on which an amazing amount of labor and skill has been expended in fitting the blocks perfectly. For instance in Ahu-te-peu this wall consists of large slabs of lava which are set upright. Such slabs, left in their natural form, compose two thirds of the wall. The spaces between them are filled in with smaller stones chosen or cut so that they fit perfectly between the larger stones (fig. 7). The upper part of the wall of Ahu-te-peu is made of slabs or flat blocks of basalt which, instead of being put on edge like the large lower slabs, have been laid horizontally. Among the flat slabs may be seen some foundation stones taken from old houses. The use of big slabs for building the sea front is not common, but it is carried to a rare degree of perfection in the ahu Vinapu (fig. 8-9). There the lava is dressed into rectangular slabs, fitting one against the other. The surfaces have been perfectly smoothed by grinding with sand and water. The corners of the central portion are rounded in elegant curves. A gap left between two slabs has been patched with a stone cut to fit the space. Behind the slabs are piled loose boulders and stones of all sizes.

More frequently the seaward wall is made of basalt blocks of fairly regular square shape. Most of the material comes from natural quarries. On many parts of the Island the lava cooled in regular beds, supplying stones for construction which require no further shaping. The rectangular blocks are laid in regular rows of approximately the same size. Two unfinished ahus clearly show how the constructions were started. First the ground was leveled with stones and slabs, then the workmen erected the first course of the seaward wall by placing large slabs on edge. The

stones diminished in size as they neared the coping. However, in the finest ahus, such as ahu Tongariki or ahu Hanga-o-honu, there is no great difference between the lower courses of blocks and the superior ones. The top of the ahu is from 2 to 4 meters wide and is separated from the slope by a little wall generally from 50 cm. to 1 meter high.

Short descriptions of a few ahus give a better idea of them than can any general discussion. One of the largest ahus on the island is near the bay of La Pérouse (Hanga-o-honu). I will describe it from the notes of LAVACHERY (22, pp. 155—156). The seaward wall, 84 meters long and 5 meters high, is made of rectangular blocks of stone. The salient, 30 meters long and 4 meters wide, forms the stage on which the statues stood (fig. 12). The stage or statue platform rises above three steps, which according to LAVACHERY's estimate, are each 1 meter wide and 1.50 meters high. The middle step contains the burial vaults. The slope of the wings, on both sides of the salient forms a continuous surface with the back part of the stage. The ahu is delimited on each side by a wall 30 meters long which slopes downward until it reaches the ground. The surface between the two parallel walls is paved with flat stones. On the platform once stood six statues, mounted on large flat slabs. These statues were surmounted by the red stone hats which are to be seen lying among the ruins.

The ahu Ohau presents a seaward face made of large rectangular slabs which are finely wrought and perfectly fitted (fig. 14). This central portion protrudes a distance of 3 meters from the wings and is 10 meters long and 2.30 meters high. The wings are of unequal length, one being 16 meters long and the other 25.50 meters. The greatest width of the ahu measured from the center of the salient down the slope is 7 meters; the wings converge to a point (fig. 15). The front or landward face of the ahu has the rough appearance of a solid triangle. So close to Ohau as almost to form a

single mass with it is another ahu, 12 meters long and only 1.20 meters high in the salient. Three steps of unequal width lead up to the seaward face (fig. 16).

SKOTTSBERG gives an excellent description of ahu Te Pito-te-kura near La Pérouse Bay. A close examination of its ruins convinced me of the accuracy of SKOTTSBERG's description (28, vol. 1, p. 9):

»The central part is 23.5 m long and protrudes 4 m. in front of the wings; as it stands on somewhat higher ground, it rises above the wings in spite of the front wall being rather low or about 1.25 m. The front wall has a foundation of small stones and flat slabs, followed by large, well wrought blocks; one of these was 2.3 m. long, 0.9 high, and 0.45 broad, another 2.45 long and 1 m. high. They are closely fitted. The space behind this wall was filled with boulders, the surface paved with larger, flat stones, making a level platform.

The wings are larger than the centre, the east 31.2 the west 32 m. giving as total length of the ahu 86.7 m. Their front wall is as high as or even higher (about 2 m.) than that of the centre and is similar in construction, without being so neatly finished. The central part of the ahu, behind the platform, had been disturbed, a stone wall of 7.6 m stretching obliquely along the fallen images. The ahu slopes gently inwards. This slope, which could be traced inland about 12 m. (measured from the front wall), is divided by a wall (not visible above the surface), as described and figured by Mrs. ROUTLEDGE. The seaward part has a surface of boulders almost free from vegetation, while behind the dividing-line it looks like an old pavement with grass between the stones. According to Mrs. ROUTLEDGE, the vaults for bones are found in this part. In the case in question an open vault was to be seen in the seaward part of the west wing; it measured 1.9 × 0.7 m with a depth of 1 m. Two slabs had covered it. We do not know if the ahus were built with many vaults, or if accomodations for the bones of the

deceased were arranged on each occasion. In the centre of the front platform one large statue or moai had stood (plate 4). It had been brought down by undermining the foundation stone».

The ahu statue so minutely described by SKOTTSBERG is called Paro and is said to have been one of the last erected on the island. According to my informant the statue of this ahu was the last one to be pulled down. The destruction probably took place about 1840.

Image ahus seem to have impressed neither ROGGEVEEN nor GONZALES, for they do not mention them. GONZALEZ or some of his lieutenants must have seen ahu Hanga-o-honu or ahu Mahatua on their way to the heights of Poike, where they set up their three crosses. Even these enormous platforms were apparently not judged to be worthy of mention.

The first descriptions of ahus are found in COOK's and G. FORSTER's accounts. They described the ahu of the bay of Hanga-roa, which, being near the village, has suffered most from the destructiveness of both natives and Chileans. Ahu Hanga-roa, nearest the landing place, has been destroyed by Chilean authorities to make the present pier. From the material forming the structure of this jetty, one may see that the ahu was of good workmanship; it is probably the one COOK (8, p. 294) has in mind when he speaks of the splendid masonry of these monuments. COOK's description, precise in detail, does not give a clear idea of the general structure of the ahus:

"On the contrary they (the ahus) are burying-places for certain tribes or families. I, as well as some others, saw a human skeleton lying in one of these platforms, just covered with stones. Some of these platforms of masonry are 30 or 40 feet long, 12 or 16 broad, and from 3 to 12 in height; which last in some measure depends on the nature of the ground. For they are generally at the brink of the bank facing the sea, so that this face may be 10 or 12 feet or more high, and the other may not be above 3 or 4. They are

built, or rather faced, with hewn stones of a very large size; and the workmanship is not inferior to the best plain piece of masonry we have in England. They use no sort of cement; yet the joints are exceedingly close, and the stones noticed and tenanted one into another, in very artfull manner. The side walls are not perpendicular, but inclining a little inwards, in the same manner that breast work, etc. are built in Europe: yet had not all this care, pains and sagacity, been able to preserve these curious structures from the ravages of all-devouring Time."

G. FORSTER's description (15, vol. 1, pp. 566—567) of an ahu removes any doubt that the monument he examined was ahu Hanga-roa, which was destroyed to make the jetty. Fragments of statues are still seen among the ruins.

"About 15 yards from the landing place we saw a perpendicular wall of square hewn stones, about 1 and a half or 2 feet long, and 1 foot broad. Its greatest height was about 7 or 8 feet, but it gradually sloped on both sides, and its length might be about 20 yards. A remarkable circumstance was the junction of these stones, which were laid after the most excellent rules of art, sitting in such a manner as to make a durable piece of architecture. The stone itself of which they are cut is not of great hardness, being a blackish cavernous and brittle stony lava. The ground rose from the water side upwards; so that another wall, parallel to the first, about 12 yards from it and facing the country, was not above 2 or 3 feet high. The whole area between the two walls was filled up with soil and covered with grass. About 50 yards farther to the south there was another elevated area, of which the surface was paved with square stones exactly similar to those which formed the walls. In the midst of this area, there was a pillar consisting of a single stone, which represented a human figure to the waist. . . ."

BERNIZET, geographical engineer of the LA PÉROUSE expedition (21, vol. 2, pp. 257—258), gives the most complete and clear description of an ahu, made when the old culture was

still functioning. His description is illustrated by a plan, a cross-section, and a schematic view of the ahu.

"The cemeteries or morai are of more remarkable construction; and though their dimensions are very various, they are constantly of the same undeviating form. On an inclined plane, like that of the soil, is erected a sloping wall A built with the hewn stones before described. The height of the wall is proportioned to the declivity of the ground; and on its summit is fixed a horizontal platform B, made of rough stones, on which are placed horizontally, and let into the former, rectangular pieces of hard stone C, as a base for supporting several almost shapeless masses D, resembling busts. To these figures are added, as may be seen in the plate, crowns or capitals E, perfectly cylindrical, and a little concave in the under part, to admit the head. This is of red lava, extremely light and porous. Two steps F, below the platform, made in the same manner, and covered with the same stone, lead by a gentle descent, to an esplanade, bounded by a kind of parapet, apparently made of the earth which had been dug up to level the ground. There are also some steps on the upper part of which is a plinth, running along the whole length, on which are rudely represented the figures of recumbent skeletons. Near the lower step, towards the esplanade, are entrances or narrow trenches, leading to a subterraneous cavern, in which are great quantities of human bones. Of this cavern the form is very irregular, and its size by no means depends even on that of the morai.

Height of the wall: 8 f. Length of the platform: 80 f. Breadth of ditto: 12 f. Height of the steps: 2 f. Breadth of ditto: 3 f. Length of the esplanade: 384 f. Breadth of ditto: 324 f."

The figures listed by BERNIZET do not correspond with those given by COOK and LA PÉROUSE, but it is likely that he has chosen for its description ahu Hanga-roa which seems to have been the most conspicuous in the region of Hanga-roa.

The principal features of the image ahu may be summarized as follows: a platform of loose stones perpendicular on the sea side, and sloping on the inland side. The central portion forms a salient and the wings often slant. Open spaces in the structure were utilized as burial vaults.

The condition of the big ahu is not due entirely to the vandalism of the Chileans and natives. Their decay was noticed by Cook. Probably no care was taken of the ahu because it belonged to a family which had died out; and intertribal wars may have contributed not a little to the destruction of the monuments.

Semi-pyramidal Ahus.

Ahus of the type that ROUTLEDGE (27, p. 172) called semi-pyramidal are numerous throughout the island, and I believe that her estimate of 60 structures is quite below the correct figure. The ahus are of an extremely simple construction, being nothing more than a large cairn of semi-pyramidal shape (fig. 17). Vaults were left in the interior of such cairns. The form of the structure, although rough, does not differ in principle from that of the large image ahus. The seaward side is more or less perpendicular and the apex of this halved pyramid corresponds to the central portion of the ordinary ahus. The two sides are not unlike the wings of Ahu-te-peu just described, and the slope behind presents the same geometrical appearance. Near Ahu-te-peu is ahu Atu-o-puna the vault of which is 2.50 meters long, 60 cm. wide, and 1.20 meters deep. Sometimes such ahus are either surmounted by fragments of old statues or by stones placed like the statues, but such ornaments are exceptional and most of these cairns are entirely plain.

The largest of the semi-pyramidal ahus are from 10 to 15 meters long and their maximum height may reach 3 meters. It is almost certain that several of these ahus are of more recent date than the large ones surmounted by images; many of the simple cairns have been erected on the sites of image ahus

with material taken from the ruins of the latter. Some of the more elaborate ahus have been rebuilt in the form of simple cairns. Good examples of these rebuilt and superimposed structures are ahus Mahatua and Maitaki-te-moa (fig. 6). However, there is not a single proof that these semi-pyramidal ahus are of a type posterior to the others or that they were all built in recent times. Their form might as well be considered primitive and the prototype of the big ahus. Being simpler and more easily made, they might have been maintained by poor families and resorted to when the decadent natives were no longer capable of building more elaborate sanctuaries.

Ahu Poepoe.

Easter Islanders give the name of *ahu-poepoe* (ahu-boat) to a type of structure which differs widely from the two described above. They represent no small accomplishment in the art of adjusting stones. The word for boat has been given to these structures because of their elongated form. Their resemblance to a boat is enhanced by the curved, raised ends which suggest the bow and stern of a ship. Rows of stones along the upper edge were probably placed there to imitate gunwales. As these ahus are few (about 12 in all) we did not open them to examine their interior construction. Studying them would have obliged us to destroy beautiful monuments. ROUTLEDGE has given an excellent plan of the *ahu-poepoe* which she studied in all its details. It was about 60 meters long and 7 meters wide and its two raised extremities were from 3 to 5 meters high (fig. 19). It contained two burial vaults just beneath the surface. Near one of the skeletons were glass beads, an important discovery since it shows that ahus of this type were still being made after contact with Europeans at the end of the eighteenth century or in the beginning of the nineteenth century. Tradition has it that a man, expert in the construction of *ahu-poepoe*, was among the people kidnapped by the Peruvians in 1862.

Closely related to the *ahu-poepoe* is a variety of ahus equally elongated but with straight instead of curved ends. The narrow and high end of such an ahu is toward the sea; the upper surface slopes gently from the high end. These ahus are especially numerous on the north coast, in the region of Hango-teo. One of them, between Hango-teo and Puna-mareng, is surmounted by a low stone pillar. ROUTLEDGE calls this second class of *ahu-poepoe*, »wedge-shaped» ahus, since their form suggests a giant wedge. There are six of them on the island.

Rectangular Ahus.

ROUTLEDGE has failed to include in her classification of ahus a type which, though not very common, exists in several places on the north coast. Such ahus may be described as rectangular heaps of stones with burial vaults in the interior. They may reach large proportions, and they differ from the second variety of the *ahupoepoe* only in flat upper surface which contrasts to the sloping ones of *ahu poepoe*. An ahu situated behind Ahu-te-pito-kura is a good specimen of this type of monument.

As far as I know, nobody has described such burial structures; therefore it seems advisable to discuss at least one in detail. For this purpose, I have chosen the ahu Avangavai-purotu near Vai-tara-kai-uva (fig. 22). This cairn is situated on the top of a cliff near the sea. It is made of large boulders and from afar it greatly resembles a *hare-moa* (hen-house). It is almost rectangular, although the four corners are slightly rounded. Its sides are 6 meters long, 2.80 meters wide; its height is 1.30 meters. The center of the heap of stones is hollow, forming a big vault 3 meters long, 60 cm. wide, and 65 cm. deep (see plan 23). The sides are not perpendicular, but are made up of rows of stones which gradually project toward the top. In the vault were three skeletons. On the seaward side of the ahu, stones were placed on the ground in crescentic form. Another structure of the

same type, but in poorer condition, is to be seen, under the hill of Vai-tara-kai-uvā. Its vault is larger and deeper, and it is possible to stand upright inside. Long slabs close the entrance at the top.

Religious Structures.

Comparative Study.

The burial platforms (*ahu*s) of Easter Island have numerous affinities with analogous structures in Mangareva, the Tuamotus, Tahiti, and Necker Island in the Hawaiian group. This fact is of primary importance for a clear understanding of the origin of Easter Island. The comparisons between Easter Island ruins and those of the rest of Polynesia will be facilitated if one remembers that the Easter Island *ahu*s are essentially stone platforms. The paved slope of some may be conceived as a sort of court, but in general the space in front of the *ahu* is not defined by any enclosures or pavement. In eastern and central Polynesia, the sacred stone platforms are always associated with a court which is either a terrace, a platform or a walled enclosure (BURROWS, ms.). The word *marae* generally used in this area for a religious structure is not found in the Easter Island dialect.

The stone platforms of Easter Island are always termed *ahu*, a word which also means »to swell», »a protuberance», »a heap». In the Tuamotus the word *ahu* is restricted to the raised stone platform at one end of the *marae*, and in Tahiti the term *ahu* or *tu-ahu* has the same significance. In New Zealand, a *tu-ahu* is a sacred open place with an erect post, stone, or row of stones at one end (BEST, 4. vol.1, p.288). On Nukuhiva and Uapou in the Marquesas, natives called *ahu* the religious structure which in the other islands of the group is called *me'ae*. In the Hawaiian islands, the word *ku-ahu* designates an altar or a stone platform at a sacred place.

The word *tahua* which on Easter Island applies to the paving in front of an *ahu* is the equivalent of the Marquesan *tohua* which designates the tribal assembly place at which

feasts were given and certain classes of ceremonies performed. In New Zealand the word *tahua* (courtyard) is a synonym of marae. In the Tuamotus and Society islands, *tohua* is the term for the level ground of the marae. The modern meaning of *tohua* is floor. It cannot be asserted that the *tahua* of the Easter Island *ahu* was the assembly place, though this is probable. LINTON (23, p. 53) thinks that in southeastern Polynesia *tohua* is the ancient term for assembly place. The fact that this word was used on Easter-Island makes his hypothesis logical.

The term *marae* designates a sacred place in the Tuamotus, the Cook Islands, the Austral Islands, Rapa, and Mangareva. In New Zealand it applies to the village green and has nothing to do with the *tu-ahu*. The word *malae* has the same meaning in Samoa, Tonga, Futuna, Uvea, and Pukapuka (BURROWS, 6). LINTON (23, p. 50), EMORY (11, p. 40), and BURROWS (ms.) have all come to the conclusion that the marae, as a religious structure, resulted from the combination of the platform (*ahu*) with the assembly court which assumed a sacred character. This fusion of the two elements occurred in central or marginal Polynesia after the Easter Islanders separated from the other Polynesian groups. Hence the Easter Island sanctuary remained a platform without a defined court and was called *ahu* and not *marae*.

The following comparative survey will show the similarities and the differences between the Easter Island religious structures and those of the rest of Polynesia.

Most of the *maraes* of Mangareva have been practically obliterated since the advent of the missionaries, but a few on the low island of Temoe are almost intact. The archeological remains of Temoe have been described in detail by EMORY (14, ms., Bishop Mus.), who is convinced that the stone structures of that island offer no significant differences from those of Mangareva proper. The Mangarevan marae, as described by EMORY, was a rectangular platform placed across one end of an unenclosed court. The court face of the platform

had one or two steps. The largest maraes, at least had burial vaults in the platforms. The steps on the court face of the raised platform and the presence of burial vaults in the platform connect Mangarevan maraes with Easter Island ahus more closely than with other stone structures in Polynesia.

Small, unstepped, rectangular platforms on Temoe are comparable to the rectangular ahus of Easter Island, and the burial cairns are probably related to the simple, pyramidal ahus. However, the analogies are more striking in the large, stepped maraes.

The Marquesas had two kinds of maraes (in the Marquesan dialect *me'ae*): public maraes for ceremonies and mortuary maraes (LINTON, 23, pp. 32-40). Only mortuary maraes are discussed here. In the Marquesas, they did not serve as burial places, as did those of Easter Island and Mangareva, but were sites where the dead were exposed and where deified ancestors, chiefs, or priests, were worshiped. After a sojourn on the marae the bones were taken to caves, barren hilltops, or trees. The Marquesan maraes show such a diversity in their structure that their main characteristics cannot be easily defined. They are generally platforms, terraces, or terraced platform 5, but these are modeled on the lines of the *paepae* (house platform) of the ordinary dwellings. The upper terrace was occupied by a sacred house. The plan and general appearance of these structures varied in different islands of the group, and some of the maraes consisted of several platforms, irregularly arranged either upon a large terrace or at ground level. Entirely foreign to Easter Island are the wide platforms and their disposition in series of superposed platforms or terraces, the presence of sacrifice or skull pits, and the sacred houses. On the other hand, the large wooden or stone images which were set upon the platforms or terraces establish a general link with Easter Island ahus and Marquesan mortuary maraes. On the marae of Hivaoa, »The images of wood or stone, variable in number, were usually set up at the rear of the next to highest terrace» (LINTON, 23, p. 38). The Marquesan ahu de-

parts rather widely from the Easter Island *ahu*, except for the general principle of a platform, the sameness of name, and the presence of statues on the platforms.

The resemblance between the *ahu*s of Easter Island and the marae of the eastern Tuamotus is great (EMORY, 12, p. 22). They have the same plan, but on Easter Island the court is not as clearly defined as in the Tuamotus. The fundamental elements of the Tuamotuan sanctuaries are a platform and a rectangular court. The platform ranges from 10 to 80 feet in length, 2 to 10 feet in width, and 1 to 5 feet in height. Along its rear edge is planted a row of upright slabs which occupy exactly the same position as the Easter Island statues. These uprights marked the place of the gods on the marae and served either as backrest seats or as memorials. Some of the Tuamotuan slabs are shaped roughly in human form. The dead were not buried in the platform, though the *ahu* was connected with the cult of deified ancestors whose relics were kept in sacred receptacles or exposed on the marae during ceremonies. The maraes of the eastern Tuamotus are closely related to those of the western Tuamotus and to the inland maraes of the Society Islands.

All types of maraes in the Society Islands seem to be derived from the inland marae (EMORY, 11, pp. 38—40). The inland marae consists of a low rectangular platform (*ahu*) at one end of a rectangular court. In the earliest maraes this court was not enclosed. Either one or three upright stones stand on the rear of the *ahu*, and three uprights against the face of the *ahu* mark the honorary positions of gods or of their living representatives. Later, in the windward islands, the court was enclosed by a stone wall. The height of the marae was increased and supplementary platforms imposed on it. There is thus a basic similarity in plan between the maraes of the Society Islands and those of the eastern Tuamotus. The Easter Island and Tuamotuan form must be of great antiquity in Polynesia, because it appears in the archaic marae of uninhabited Necker Island, northwest of the

main Hawaiian group, and in prehistoric ruins on Sydney Island in the Phoenix group. Those on Necker Island have a rectangular platform which faces a paved rectangular terrace. Upright slabs are set up along the rear of the platform, opposite the central upright. Other uprights are planted at several places on the terraces (EMORY, 10, pp. 60—71). The similarity of this type of marae with the *ahu* of the eastern Tuamotus and the inland marae of the Society Islands is unquestionable. Undoubtedly this is the original type from which the Easter Island *ahu* developed.

Tongarevan maraes are essentially formed by a rectangular court delineated by curbstones and upright slabs. Four of the remaining maraes have the raised platform at one end of the court, but in many maraes the platform has disappeared, perhaps during post-European times. The platform is made of limestone slabs set on an outer wall, and the space between is filled with coral boulders. The slabs behind the platform are always the tallest. Even in the maraes without platforms there is always an end with high uprights (HIROA, 19, pp. 148—159). The aberrant characteristic of Tongarevan maraes is the court defined by curbs and surrounded by slabs. This feature connects the Tongarevan marae with the Cook Islands and Austral Islands maraes, which are simple, rectangular enclosures without platforms. Sometimes uprights which serve as backrests are associated with these maraes. On Raivavae the marae enclosed by spaced upright slabs is bordered by curbs. This strongly recalls the Tongarevan structures without the raised platform. The images were placed at points around the enclosure and at the approach of the court. Mr. STOKES informs me that there is a tradition on Raivavae that the first maraes were stone heaps which have been entirely destroyed. The only religious structure left on the island of Rapa is a platform in the middle of two courts.

The structure of the old Hawaiian *heiau* is difficult to define. Like the Marquesan maraes, with which the *heiaus*

have many points in common, their plan and disposition varied considerably. It is said that before the coming of Paaō from Tahiti in the thirteenth century, there were open platforms which did not differ in form and function from the enclosed heiau. Open-platform heiaus were built until European times (THRUM, 30).

A marae on the island of Hawaii is like the Necker Island marae. No doubt this form of marae existed throughout the Hawaiian islands. Simple platform maraes without uprights are seen on all the islands. The arrangement of carved wooden slabs on one heiau on Kauai is figured by Cook. It is similar to that of the stone uprights on the Necker Island marae and shows a basic relationship.

Conclusion.

When the Easter Islanders emigrated from Eastern Polynesia they had already developed the ahu — a platform faced with slabs — but this structure had not yet become associated with a court (marae). The independence of the ahu has been preserved in New Zealand. On Easter Island the inland face, which is stepped in Mangareva and in the Society Islands, became a sloping surface. One step, rarely two, was retained. The originality of the Easter Island ahu lies in the two slanting wings which are found nowhere else in Polynesia.

Cut Stones.

Cut stones were used extensively on Easter Island. Dressed slabs or blocks are found on most of the big ahus and appear in structures such as wells and underground houses of Orongo. Worked curbs, taken from the foundations of thatched huts, were often incorporated into the facings of ahus and wells.

Apart from Easter Island, there are only three regions in Polynesia where stone cutting was well developed — the Marquesas, the Society Islands, and Tonga. In Tonga, where stone cutting reached a high development, the material em-

ployed was easily worked limestone (MCKERN, 24, p. 5). In the Marquesas cutters worked coarse grained tuff (LINTON, 23, p. 8). Limestones or tuff blocks were preferred in the Society Islands, though sometimes the carvers used basalt (EMORY, 11, 2, p. 5). The excellence and the individuality of Easter Island stone work lie in the use of hard, vesicular basalt. Though cut stones were perhaps not so common on Easter Island as in the Marquesas, they evidence a more elaborate technique.

Cut stones have been reported from many Polynesian islands, but a distribution based on the presence of a few specimens found on an island is misleading. It is absurd to group together, on a distribution map, islands on which a few examples of cut stones are found with islands on which cut stone was widely used. For instance, New Zealand is not to be classed with the Tuamotus or the Marquesas. Stone cutting in New Zealand is limited to a few images and to the crude carvings in the tuff deposits near Lake Rotorua. (COWAN, 9, pp. 134-139).

The dressed curbs of a Fanning Island enclosure have L-shaped corners made in one piece. These are regarded by LINTON (23, p. 18) as good evidence of the late introduction of stone cutting in Polynesia. A similar technique was widely used in Tonga. For this reason Linton believes that the same wave of immigrants were responsible for this particular adjustment of stones in both regions. As a matter of fact, Fanning was settled by Tongan immigrants (EMORY, 13, pp. 14-17) and the presence of identical techniques in both places is natural.

The slabs which form the famous structures of Malden Island are not dressed. They are natural slabs, broken on the spot, and utilized afterwards in the construction. There is some affinity in the aspect and disposition of the Malden Island ruins and those of Raivavae (EMORY, 13, pp. 37-41). Red tuff curbs border the outside of enclosures of the best structures of Raivavae.

Stone cutting was of little importance in the Cook Islands, though a few slabs which might have been shaped and a few worked stone blocks have been found there. The upright slabs surrounding the Tongarevan maraes were trimmed on the edges. Often the tops were shaped to form flanges or notches, like those of some upright slabs on Tuamotuan maraes.

Few cut stones have been discovered in the Mangareva Islands, but they were noticed by early voyagers as forming low walls or benches along the houses of chiefs (BEECHEY, 2, vol. 1, pp. 171-184).

In Hawaii cut stones are exceedingly rare, but the few examples left can be compared with those of the Society Islands. LINTON (23, p. 18) seems to attach much importance to the absence in the Marquesas of any structures which show a transition from the use of uncut to cut stones. However, he says that cut and uncut stones were used together in many structures. The fact that he adds that they do not alternate seems to me irrelevant. The main point is that cut stones belong to the same chronological period as the rough material. No influence of foreign migration manifests itself in the plan or style of the structures. Nowhere has LINTON found the evidence that an age in which only rough material was used was followed by a period characterized by the appearance of cut stones in masonry. In the Marquesas, as elsewhere in Polynesia, the dressing of slabs or curbs was a matter of individual initiative. If the cut stones of Polynesia were of a highly specialized type, the hypothesis of foreign contacts might be acceptable; but, as a rule, the dressed slabs only exhibit the trimming of edges and occasionally the smoothing of faces. This is a simple and rudimentary technique which might have been invented or applied locally without the intervention of new migratory waves. The stimulus for the cutting of stones was the desire to improve upon the slabs so abundantly provided by nature in most Polynesian islands. The lava dikes, the tuff deposits, or the

limestone strata, found on the surface of the ground, were ready to be quarried and broken into rectangular slabs. They could not fail to appeal to the natives as suitable material for their structures. On Easter Island, as on other Polynesian islands, cut stones were associated with the most elaborate and luxurious monuments.

LINTON (23, p. 19) is well aware that contradictory arguments can be presented in favor of the independent development of stone cutting in Polynesia. He points out that in the Society Islands, as well as on Easter Island, types of stone work exist which have no parallel elsewhere. However, the use of slabs set on edge to form the retaining wall of a platform or of a terrace could have spread together with the ahu or sacred stone platforms.

Conclusion.

This rapid survey of the art of stone cutting in Polynesia fails to show the existence of two periods in the history of Polynesia. We cannot assume that the first settlers of Polynesian islands started to build structures with rough stones and then became acquainted with a superior technique through new waves of immigrants. Stone cutting seems to have developed locally under differing circumstances. The suitability of available material is one of the predominant factors in the development of stone cutting throughout Polynesia. Once acquainted with the art of dressing soft stones, the experts were tempted to resort to harder material. In many regions, Hawaii for instance, stones were rarely cut, but the few exceptions are good evidence that the use of cut stones was a matter of local custom.

Fitted Masonry.

The facings of a few Easter Island ahus are among the most perfect masonry work in Polynesia. The slabs or blocks have not only been smoothed to evenness, but also they have been dressed or selected so as to fit exactly one with another. The masterpiece of Easter Island stone work is the ahu Vinapu.

The seaward wall is made of two rows of marvelously smooth slabs whose edges join with mathematical accuracy (fig. 8). A hole in the face has been patched with a stone carved to fit perfectly. Such a facing resembles the famous walls of the Inca palaces of Cuzco. Historical connections have been proposed to account for this similarity. Before such a hypothesis was advanced, it should have been remembered that ahu Vinapu is unique on Easter Island — not at all characteristic of the ordinary stone work of the island. It is the expression of an extraordinary achievement carrying to the height of perfection a few simple techniques, applied with less skill in the other monuments. Between the Easter Island monuments and the great buildings of Peru the similarity does not go beyond the exact fitting of the stones. The plan and the structure of the Inca ruins are entirely different. In Peru the walls are of carved stone blocks, whereas in Easter Island they are slabs put on edge which conceal a heap of rubble. The only conspicuous architectural achievement of the Easter Islanders has been to select and to dress the corners of some slabs so that no gaps would appear on the surface and impair the aspect of the structure. To accomplish this it was not necessary to cross the Pacific in frail canoes. The fitting of the angles in Peruvian structures is more complex than in those of Easter Island, where such fitting is exceptional and limited to a few stones in a few ahus. Hence, the analogy is superficial. There is neither geographical nor chronological link between the two cultures. The wonderful stone constructions of the Peruvians lie in the valleys of inner Peru or on the highland of Bolivia, and are separated from the sea by mountains and hundreds of miles of land. The age of the Inca ruins is unknown, but many of them, especially in Tiahuanaco, must be extremely ancient and certainly anterior to the Quichua dynasties. If there had been a historical connection between Easter Island and the interior of Peru, surely would there not have been more evidence of the contact than a simple and obvious device of masonry?

Exact joining of masonry existed in other parts of Polynesia. On the island of Meetia, near Tahiti, EMORY (11, p.118) found in the facing of a marae several curbs with right angled jogs cut in an upper corner to receive the end of a stone in the course above. The same technique has been used in the construction of an irrigation ditch on the island of Kauai (Hawaiian islands). Some blocks used in the ditch have a shoulder to make them fit exactly with adjacent blocks (BENNETT, 3, pp. 105-106). Dressed stones from some ancient ruins may be seen scattered in the village of Kailua on the island of Hawaii. These stones have cut jogs or shoulders (EMORY, 11, p. 47). But such examples of worked stones are extremely rare in Hawaii.

This technique is too exceptional on any Polynesian island to be considered as a special culture trait scattered by migrations. It must have developed locally and have been resorted to by patient stone cutters who wished to enhance the smoothness and the solidity of a facing. The cutting of corners was often necessitated by variations in size of the slabs. In the Kauai ditch the jointing has no other purpose than to keep the top of the wall at a level. Expert stone cutters might well have solved this little problem without outside influence.

The Easter Island retaining or facing walls, made of vertical slabs planted on end and capped with horizontally laid slabs, have a close affinity with several maraes in the leeward Society Islands. There the facings of platforms consist of huge vertical slabs on which, in a few places, are laid courses of horizontal slabs. A heiau on the island of Niihau in the Hawaiian group presents the same structure, but this work »though assuredly present, is weakly represented in Hawaii» (EMORY, 10, p. 46).

The facing of large Mangarevan maraes consists of a first course of slabs standing on edge and of upper courses of slabs lying horizontally. Photographs of these structures show a close resemblance to Easter Island ahus. This type of stone

work was known in the Tuamotus. The same principle was formerly applied in Tongarevan construction, as shown in a sketch of a marae wall (BUCK, 18, fig. 40, b). In the Marquesas the tops of many slab walls are finished with one or more courses of waterworn boulders (LINTON, 23, p. 12). This form of construction is clearly related to that under discussion.

On Tonga the royal burial mounds were faced with large megalithic slabs which can be compared to those of Easter Island, but the topping of horizontal slabs is lacking. This stone work could have been introduced from Fiji, where large slabs were used thus for facings, but it is not impossible that this style was diffused to Tonga from the Society Islands. Farther to the west in Polynesia, this type of stone work disappears.

EMORY (10, p. 49) remarks that facings of more than one course of cut stone do not appear in Polynesia outside of Tahiti, the Marquesas, Hawaii (exceptional) and Easter Island. But in none of these islands can the regular disposition of superimposed courses of cut stone compete with masterpieces like the *ahu Vinapu* on Easter Island. The facing of the *ahu Te Pito-te-kura* (fig. 24), in Easter Island, is composed of slabs stood on edge side by side, a style common in the Society Islands and the Tuamotus.

Easter Islanders perfected to a high degree techniques which were known by other Polynesians. Much of their style may have developed locally. The sporadic distribution of the use of jointing does not suggest any one center of distribution. This specialization in the art of fitting stones seems to have been invented in a number of regions; nowhere is it a dominant feature of architecture.

Statues.

The carving of human images from wood and, less often, from stone is one of the culture traits which distinguish eastern and marginal Polynesia from western Polynesia, where carving of human figures is less developed (BURROWS, 6 ms.).

In the entire Polynesian area, stone images of great size were carved only in the Marquesas, Raivavae, and Easter Island. In these three regions tuff is abundant, and it provided an easily worked material, which stimulated stone carving.

In New Zealand, the Maoris also took advantage of the rhyolitic tuff deposits of Lake Rotorua and carved two human figures which represented gods.

As pointed out by LINTON (23, p. 88), everywhere in Polynesia wood carving seems to have preceded stone carving. The flat surfaces of the large stone images of Rano-raraku are strongly reminiscent of wood-carving (fig. 24-27). The wooden images of Easter Island have several features in common with the big statues. For instance, the hands are treated in the same fashion and the outline of the chin is similar. However there is greater resemblance between the Easter Island stone statues and the Mangarevan wooden images than between the wood and stone images of Easter Island. Mangarevan images share with the Easter Island stone statues the typical pursed mouth. However, the differences are numerous. For instance, Mangarevan images always represent the whole body with the arms separate from the bust.

BALFOUR (1, p. 370), overlooking the Mangarevan parallels, stresses the similarity between the Easter Island stone images and canoe-prow gods and other representations of human form from New Georgia, San Cristoval, and other parts of the Solomon Islands. The proposed analogy does not strike me as convincing. First, the Melanesian figures shown by BALFOUR have a snoutlike mouth which has nothing in common with the thin protruding lips of Easter Island heads. That this snout is due to the influence of a bird motif, fused with the human form, makes the parallel less convincing. Second, BALFOUR remarks that the eyes are usually indicated in carved heads of the Solomon Islands. The only similarities between the two types of image are the overhanging brows and the long upward-curving nose. These are meager analogies

to assume a connection between the giant statues of Easter Island and the canoe-prow gods of the Solomons. Such an affiliation would make the Solomon Islanders colonize Easter Island and there change the carving of the prow-gods into isolated monoliths, the snout of the original type becoming merely a scornful mouth. The Solomon art which, on that hypothesis, so strongly influenced Easter Island, was without effect in the rest of Polynesia.

I have elsewhere disposed of the wild theory that the stone cylinders on the top of the statues represented the frizzly, bleached hair of Melanesians. It is likely that the Easter Island stone hats figured a top-knot, but why should they symbolize the bleached frizzly hair of Solomon Islanders? BALFOUR (1) even says that if these hats were not centered on the top of the head it was for the purpose of combining with the representation of the hair mass, the effect of the forward-projecting, palmleaf eyeshade, worn in Melanesia. This is a rare flight of imagination. There are no eyeshades in the Easter Island culture; no palms in its flora. The hypothesis rests on a postulate that the Easter Islanders were Melanesians, a view which can no longer be supported. If Easter Island culture was superior to any other Polynesian culture in stone work, why need we assume that its origin was Melanesian? Were Melanesians better able than the Polynesians to carve large images and to build stone structures? Such a thing is hard to demonstrate.

Comparative studies of the religious structures in eastern and central Polynesia reveal a remarkable analogy between the position of the Easter Island statues on the ahus and the uprights on the religious platforms of the Tuamotu, Society, and Necker Islands. Detailed research has convinced EMORY that the uprights at the back of the Tuamotuan ahus were backrests for the gods or were memorials to deified ancestors. In the Tuamotus and in Tongareva the uprights were sometimes trimmed. In the Tuamotus the shaping is often a crude attempt to express the human form. It is evident that on

Necker Island the stone images of the gods rested against the slabs set on the platform. EMORY informed me that the Tuamotuan slabs bear names of ancestors, but these slabs are memorials to ancestral gods and are not images or representations of the gods. Between a carved upright and a statue, transition is logical, and it seems to have taken place on Easter Island. The development of the slabs into statues was facilitated by some knowledge of carving which the Easter Islanders already possessed when they settled on their isolated island. On a few Easter Island ahus, pillars take the place of statues. In the place called Mataveri, on Easter Island, a few upright slabs were still standing a few years ago, but today only one remains in place. One of these slabs has one surface carved like the back of a statue. In the Marquesas, wooden or stone images stood on the *me'ae*, but their style — strongly conventionalized — bears little affinity with the realistic images of Easter Island and does not suggest borrowing.

Conclusions.

The Easter Island stone statues may have evolved from the stone uprights on the back of the Tuamotuan and Society ahus. The first immigrants to Easter Island probably came from eastern Polynesia and were acquainted with the carving of human figures from wood. Lacking wood in their new home, they applied their skill to the Rano-raraku tuff which is more easily worked than stone. Stimulated by the abundance of tuff and the ease with which statues could be transported across open country, they resorted to larger and larger creations until stone carving reached there a development greater than in any other part of Polynesia.

Transportation of Stone Statues.

The Easter Islanders have never been able to explain how the big stone images were transported to and erected on the platforms. To satisfy inquirers they invented a myth which tells how the statues moved to the ahu by magic. This legend was briefly recorded in 1868 by ROUSSEL (26, p. 498):

"The great chief of that time, who, like his predecessors, was very powerful, ordered the statues to walk. Hearing his words, all the statues set out and picked out the places which were the most convenient to them. We may believe that on occasion of a feast all the tribes gathered and each one took its family gods and dragged them with *hau* ropes to their respective districts."

PALMER (25, p. 181) probably heard this legend from ROUSSEL. He informs us that the «great chief» was Tukuiu (Tuu-ko-ihu). At the end of the last century a French priest (BUTAYE, 7, p. 29) was told practically the same story by the natives. When the people wanted the statues to go somewhere, they appealed to the priests, who ordered them to go to a certain place. The huge blocks moved for a distance and then stopped. Each day the priests repeated the charms until the images had reached the spot for which they were destined. In Father ZUMBOHN's account (vol. 6, p. 128), the statues moved toward their respective ahus at the will of the god Makemake.

The only technical information about transportation was obtained by JAUSSEN (20, p. 245). An Easter Islander named Haunoko told him that rounded boulders were put under the images and that the natives pushed, dragged and rolled them to the place of destination. GEISELER (16, p. 12) reports that when he visited the quarry of Rano-raraku, the natives showed him by gestures that some holes along the crater's edge were connected with the operation of transporting the statues. The rope tenders stood in these depressions paying out slowly as the statues glided down hill, or they made turns around projecting blocks when the statues had to be belayed. The statue was dropped into a hole which had been dug for it.

ROUTLEDGE (27, p. 189) noticed a large number of stones behind the statues; these were evidently used when the images were erected. Some statues were left standing at an angle. The natives remember better that the hats were put on the

heads of statues by erecting big piles of stones against an image and then rolling the cylinders over the stones. In discussion with present Easter Islanders, I was told that levers (*akaue*) were used for transport and that taro and sweet potatoes were put under the statue for lubrication.

There are no other data on the methods used for the transportation and erection of the statues. This problem has been unnecessarily complicated by those who want to add mystery to the Island. The weight of the Easter Island images has usually been overestimated. Professor Delacroix, director of the Laboratory of Geology in Paris, has kindly calculated for me the specific gravity of the Rano-raraku tuff. The density of this rock is 2.48. Taking this figure as a basis, Dr. C. K. WENTWORTH has tried to estimate the approximate weight of the average statue transported from the quarry to the *ahu*. Statues 4 or 5 meters tall weigh about 4 or 5 tons at the most. I doubt whether the weight of the giant statues which stand near the quarry exceeds 30 tons.

Other Polynesians have carried blocks weighing as much as the Easter Island statues. A platform in a dance court (*tohua*) of Uahake-kua in the Marquesas includes boulders weighing from 3 to 10 tons (LINTON, 23, p. 7). Some slabs used in the Marquesas structures were of considerable size. LINTON (23, p. 10) says that one which is 12 feet 4 inches long, is 8 inches thick at the top and 3 feet 6 inches wide. Methods of transportation in the Marquesas have been described by both HANDY (18, p. 150) and LINTON (23, p. 10). Stones weighing several tons were slung from a number of radiating poles resting on the shoulders of a group of bearers. Rocks of great size were also carried on a kind of stretcher made of poles and logs, enabling a great number of men to lend their strength. Stones too large to be carried were rolled to the structures by means of levers (LINTON, 23, p. 8). To raise the stones onto a platform the Marquesans resorted to a method similar to that reported for the Easter Island stone hats. LINTON (23, p. 8) wrote: »An incline of rough stone was then built against the

face of the platform, and the stones of the second or successive courses were rolled up the incline by prying and blocking. Informants insisted that the incline was not earth covered, as a rough and irregular surface prevented the rock from slipping back and gave better hold for the levers».

Two sixty-ton vessels which had been carried inland by hurricanes were hauled back to the sea by MAORIS. It is said that 2,000 men united to transport one; the other was hauled by only 200 man. The enormous logs used for the hulls of the Maori canoes were cut in the inland forest and then hauled to the coast on skids. Though these logs were hollowed on the spot, their weights must have been considerable, no doubt comparable to the Easter Island statues. Valuable data were recorded by BEST (5, p. 62-73) on the Maori method of hauling a cane.

Three, four, or eight stout ropes, thick as a man's wrist, were attached to the bow and stern. The front ropes were for traction and those of the stern prevented the swaying of the log and checked its speed down a declivity. When the log had to be lowered down a steep slope, the stern ropes were passed around a tree trunk and served to control the speed. The bow ropes were snubbed around trees and payed out gradually — a method identical to that reported by Geiseler for lowering the statues down the quarry slope. The whole operation was timed to singing.

The erection of the famous trilithon of Tonga like that of the Easter Island statues has long been a puzzle, and many wild theories have been proposed to explain its origin. MAC KERN (24, p. 64) obtained from an old Tongan a detailed and logical account of the method used. As it is probably similar to that resorted to by the Easter Islanders for erecting their statues, it is worth mentioning here.

The pillars which weigh between 30 and 40 tons were quarried near the shore. »When they were shaped they were dragged over wooden skids, by means of heavy ropes and the combined muscular power of many men» (MAC KERN 24, p. 64).

Close to the pits where the columns were to stand, an earth incline was built with a retaining wall of trees and brush. The stones were dragged to the edge of this mound and were then nicely balanced and carefully guided by ropes to fall endwise into the pits. The same method was employed for the lintel. The earthen incline was removed leaving the trilithon in position. Other than the wooden skids and the ropes, the only implements used by the Tongans were blocking wedges and levers.

To realize how the Easter Islanders carved and transported huge statues we must keep in mind the geographical features of the island. Rano-raraku, the tuff quarry, is at the end of a large plain extending across the island. The ground is stony, but in ancient times, when the island was covered by a mattress of high and slippery grass, the hauling of the statues was certainly easier. The island of Motu-nui, which has in part retained its pre-European vegetation, is carpeted with a thick layer of grass. This gives a good idea of the former aspect of the island before the arrival of ships. The »roads» that ROUTLEDGE found irradiating from the crater could not have been of much use for the transportation of the images, as they are far from being clear causeways.

The size of many wooden implements used on Easter Island, proves that pieces of wood of reasonable size were available. Out of them were made the skids on which the statues were rolled. The 'hau' (*Triumfetta Semitriloba*) and paper mulberry furnished them with fibers for ropes. The small number of ropes used by the Maoris for dragging their canoes, points out that the Easter Islanders did not need more ropes than the island could supply. The greatest difficulty for the natives was the fragility of the soft tuff. To transport a carved statue without scarring it was no small problem and this, in my opinion, is the greatest achievement of the Easter Islanders. When the *Mercator* decided to take an Easter Island statue to Europe, the choice was restricted to a basalt image which, in the opinion of an expert, was the only one which

could be carried aboard safely. Lighter and better statues were discarded because of their brittleness. Easter Islanders dragged the statues on their broad, rough backs. Damages could have easily been repaired when the statue was erected. The transport was not accomplished in a few days: the statues were hauled a short distance at a time.

On Easter Island as on the Marquesas (HANDY, 18, p. 206), the statues may have been moved by a whole tribe working together. A hundred or two hundred men might have united to carry the image over the plain, but more of course were necessary when a statue was to be pushed over a hill.

That the modern natives have forgotten the methods used to transport the statues is curious but understandable. The missionaries probably did not inquire thoroughly about the method, and the natives have a disconcerting way of forgetting the past. There is not a native on the island who is able to explain the use of the stone adzes which are found daily on the ground, though implements were used by their great grandfathers or even by their grandfathers. If, in 1867, the natives could not remember the technique of hauling the statues, we may assume that the construction and the transportation of the images ended only a few generations ago. This is not impossible. It is possible that war exterminated the expert stone carvers at Rano-raraku, and thus interrupted tradition. ROUSSEL remarks in his manuscript that the farther one goes from the quarry the smaller are the statues and his statement is correct (fig. 27). The greatest images, which weighed 20 to 30 tons, were not carried far from the quarry. They were set up at the face of the hill, and only a few had been removed some distance from the slope. This indicates that resourcefulness and manpower were limited. One large portion of the north coast (near Hango-teo) has no image *ahu*. The region is too steep and rocky for the transportation of statues. The only image found there is of basalt and was carved on the spot.

It has been suggested that the Easter Islanders transported their big images on rafts. This is absurd, for there was not enough wood on the island for the construction of rafts large enough for such transport, and the rocky coast near Rano-raraku affords no good landing place. The Easter Island statues were probably hauled by ropes and skids. If there was sufficient wood, the smaller statues might have been carried on litters — a method much used in the Marquesas. However, I think that litter transport was not possible for the larger statues.

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Figure 1. Ahu in course of construction: shows technique used by ahu builders. Platform built first, then façade; rectangular basalt slabs stand on edge.



Figure 2. Side view of ahu Mahatua. Notice salient and corner.



Figure 3. Inland slope of an ahu, Hango-teo Bay.



Figure 4. Statues lying on slope of an ahu, situated between La Pérouse Bay and Tongariki.



Figure 5. Paved slope of ahu Hanga-o-honu, at La Pérouse Bay.



Figure 6. Lateral view of ahu Mahatua, showing slanting retaining wall along end of wings. Pyramidal structure on ahu of later construction.



Figure 7. Seaward Façade of Ahu-te-peu. Fitted masonry.



Figure 8. Seaward façade of ahu Vinapu.



Figure 9. Rounded corner of ahu Vinapu.



Figure 10. Ahu Ihu-arero, near La Pérouse Bay.



Figure 11. Small ahu between La Pérouse Bay and ahu Mahatua.



Figure 12. The salient of ahu Hanga-o-honu at La Pérouse Bay.



Figure 13. Partial view of upper platform of ahu Hanga-o-honu. Large slabs on platform are pedestals for statues.

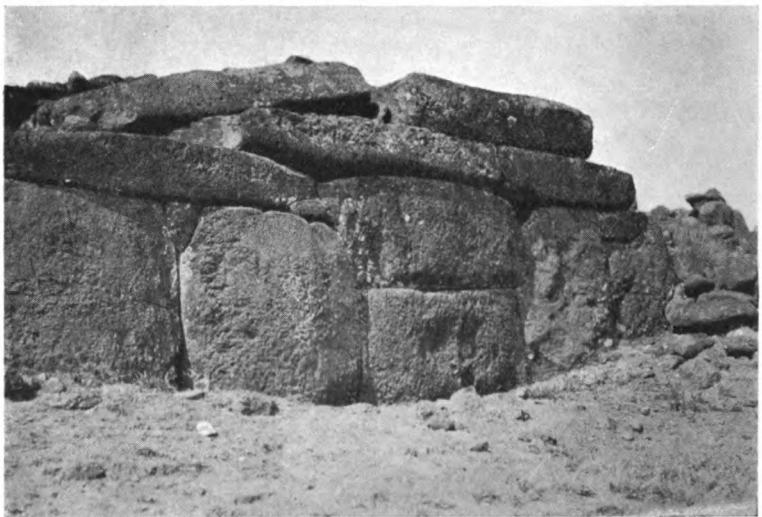


Figure. 14. Seaward façade of ahu Ohau. Fitted masonry.



Figure 15. Right wing of ahu Ohau. This wing is threatened by destruction; fissure along cliff cuts ahu.

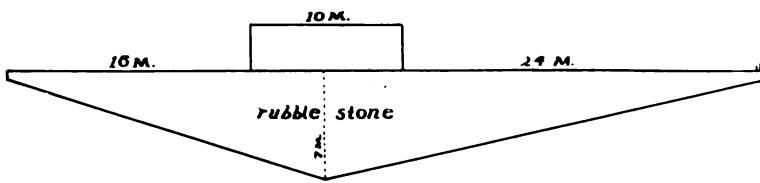


Figure 16. Plan of ahu Ohau.



Figure 17. Ahu Atu-o-puna, near ahu Ohau; semi-pyramidal ahu.



Figure 18. Semi-pyramidal ahu between La Pérouse Bay and ahu Mahataua, on north coast.

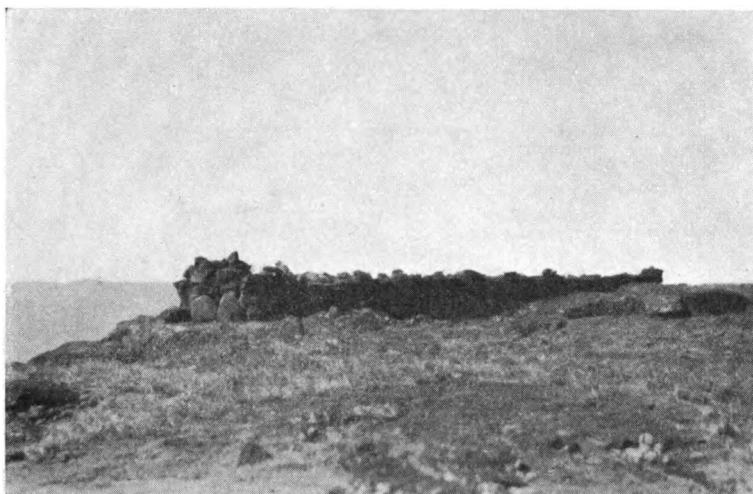


Figure 19. *Ahu-poepoe* near ahu Mahatua, north coast.



Figure 20. Ahu Te Ava (*ahu-poepoe* type), near Anakena Bay.

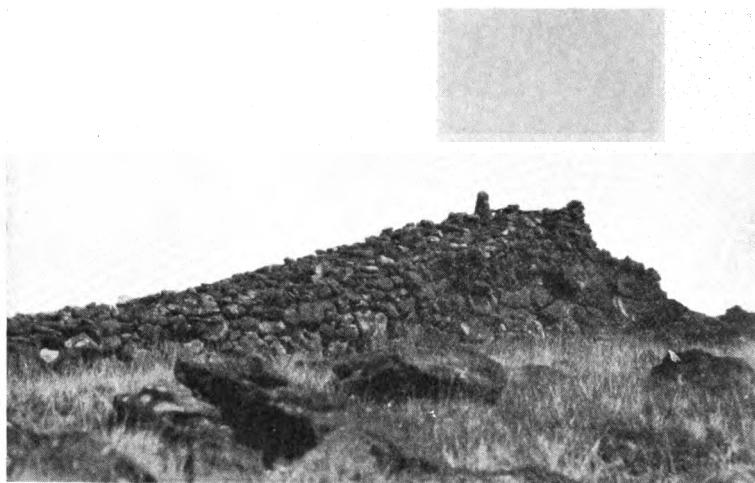


Figure 21. Wedge-shaped ahu (*ahu-peopoe* type), Hangoteo Bay. Notice small pillar on end of ahu.



Figure 22. Rectangular ahu (*ahu-avanga* type), near Anakena Bay.

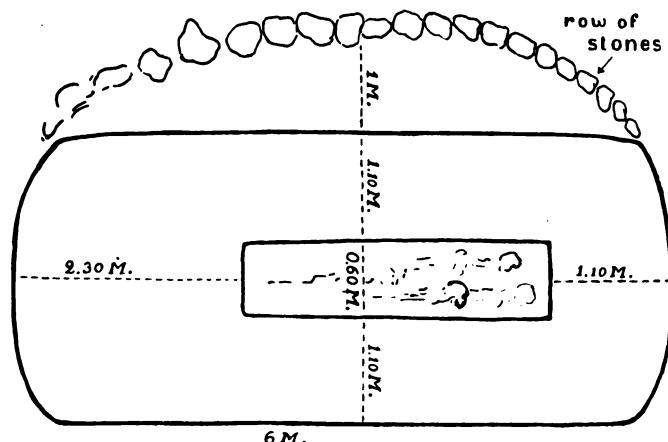


Figure 23. Plan of a rectangular ahu.



Figure 24. Platform of ahu Te Pito-te-kura. One row of slabs set on edge.



Figure 25. Standing statue on slope Rano-raraku.



Figure 26. Back of statue on slope of Rano-raraku.

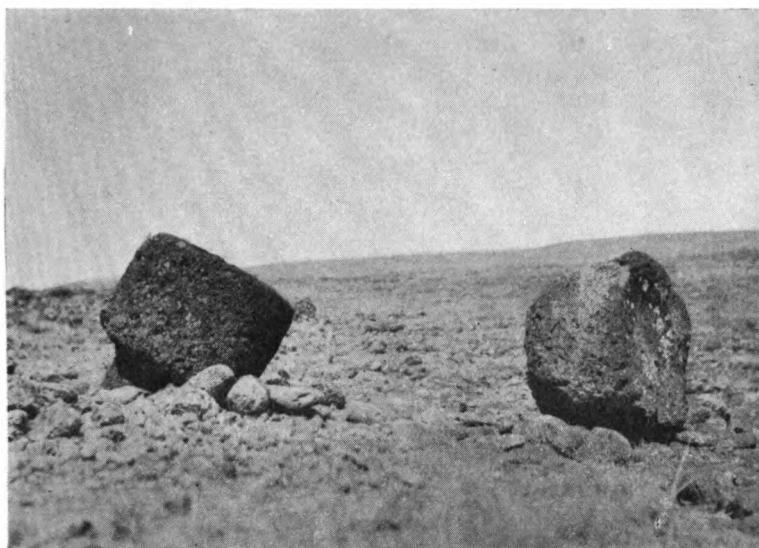


Figure 27. Hats of stone images lying on slope of ahu Hanga-o-honu.



Figure 28. Giant statue lying on slope of ahu Akahanga, south coast.

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